

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIV.—NEW SERIES, No. 1438.

LONDON: WEDNESDAY, JUNE 11, 1873.

PRICE 10d. STAMPED 10d.

CONTENTS.

ECCLIASTICAL AFFAIRS:	Parliamentary Summary	504
Voluntaryism and Large Town Populations	Epitome of News	506
The Established Church	LEADING ARTICLES:	
Question in Scotland	Summary	506
Eccliaistical Notes	Our Persian Visitor	506
Mr. Salt's Public Worship Facilities Bill	The Law of Masters and Servants	507
Ritualism in the Church	How it Strikes a Stranger	508
County Associations and the Recent Disestablishment Motion	The Education Act of 1870	508
RELIGIOUS AND DENOMINATIONAL NEWS:	LITERATURE:	
Surrey Congregational Union	Giffillan's Life of Anderson	600
Associated Baptist Churches of Yorkshire	Mr. Hunt's Ecclesiastical Essays	600
Northern Association of Baptist Churches	The Romanist's Educational Claims	601
New Congregational Church, Aylesbury	Brief Notices	601
Correspondence	Destruction of the Alexandra Palace	602
The Endowed Schools Committee	Miscellaneous	603
	Gleanings	603
	Births, Marriages, and Deaths	603
	Markets	603
	Advertisements	604

Eccliaistical Affairs.

VOLUNTARYISM AND LARGE TOWN POPULATIONS.

THE question raised on this subject by a correspondent elsewhere, though not a new one, is worthy of serious consideration, and the candid spirit in which he discusses it makes us all the more anxious to furnish, if possible, the full and fair reply he seeks, and which having faith in his principles, he himself believes can be given.

It is alleged that in our large towns the voluntary principle is not equal to the work of evangelising the masses of the population; that the resources of those who depend solely upon it are absorbed in maintaining their own religious machinery; that as a matter of fact, as in Liverpool, Nonconformists desert the poorer districts for others where the residents are better able to pay for the support of their ministers, and the means of worship; and that the Church of England does maintain its churches and religious institutions in such localities, whatever changes may take place in the status of the population. Dissenters, it is said, leave districts where their system does not pay, and the State Church remains to do the work, and "may justly be called the Church of the poor."

In discussing this question, it is of paramount importance that its terms should be accurately defined. Our correspondent, Mr. Quail, deals with it as though the contention were the relative efficiency of Church and Dissent. This is obviously a false issue. The two parties do not stand on an equal footing. In the first place, the Church of England—the "National Church"—is legally charged with the duty of providing for the spiritual wants of the whole population; Nonconformists do not profess to do more than supplement its deficiencies. Next it is to be noted that the State Church has infinitely greater resources than Dissent. It is the Church of the aristocracy, the wealthy, and the well-to-do classes. There is hardly any limit to the resources it could command if its adherents exhibited the requisite zeal. Nonconformist places of worship are almost uniformly supported by people of a much lower social status and more scanty means. Then the former, the richer section, has ample State endowments; the latter, the poorer, has none. The one has had possession of the ground for centuries; the other is for the most part the growth of three generations. Obviously, therefore, there can be no fair comparison between

two bodies so unequally matched. Both justice and generosity should forbid the Church of England from making it. The raising of such a question by the supporters of the Church is in itself a confession of failure; for if the "National Church" had done its allotted work, there would have been no room for Dissent. If, then, the question be narrowed down to this—whether Nonconformists are as well able as the Church of England to erect costly places of worship and maintain them in poor neighbourhoods, the answer is obvious.

We fear our correspondent has been needlessly troubled by the restricted form in which the problem comes before him. If, as we contend, the point of the controversy is whether voluntaryism is adequate to meet the spiritual wants of the people, it assumes an entirely different aspect. Dr. Hume maintains that during the last twenty-one years, forty-one new churches have been erected in Liverpool. This, then, is the fruit of voluntaryism in the Church of England—the very object we desire to promote. It is quite immaterial to the argument whether Episcopalians, Catholics, or Nonconformists are most active in supplying religious deficiencies. If their work is the outcome of their own free action, we can claim it all in support of our position. The friends of disestablishment do not contemplate the extinction of the Church of England, or a paralysis of its energies; but quite the opposite. They only seek to place that Church on the same basis as the Free Churches—outside State patronage and control—and on exactly the same footing as the Roman Catholics, who are able to maintain in Liverpool twenty places of worship, which we presume are planted almost exclusively amongst the most degraded of the population, and sustained exclusively by them. Our revised table for the borough of Liverpool, published in January last, showed that the total increase of religious accommodation during the preceding twenty-one years, had been 44 per cent. All this was owing to the action of the voluntary principle among all denominations. This we contend is the material point, and not whether the Church of England has excelled other religious bodies in its missionary agencies among the poor.

We have no means of specifically testing the accuracy of Mr. Quail's statements as to the position of Nonconformists in Liverpool. Being the testimony of a witness not biased against Nonconformists, we will assume that they are substantially correct, and are quite admit for argument's sake that there is a tendency among some sections of Dissenters in our large towns to locate their places of worship in districts where they are likely to receive adequate support. But we dare say that, even in Liverpool, this view requires some qualification. As we have already said, the Catholic places of worship are planted in the low Irish districts, and the Irish Catholics there comprise a very large section of the community. The same may, we suppose, be said of the Primitive Methodists, who appear to have some nine chapels in the borough, and of the Welsh Calvinistic Methodists, who provide a much larger accommodation. Such obvious qualifications must be taken for what they are worth. Our correspondent does not think highly of the work of Nonconformist town missionaries, because they labour so far away from the chapels which support them. We hardly know whether he regards this objection as

equally applicable to mission-rooms sustained by separate congregations. Now, the Congregationalists, Baptists, Wesleyans, have between them more than a score of such places in Liverpool, where we suppose there is regular preaching and the customary evangelistic agencies. Are these stations, which must be planted in the poorer districts, quite inoperative as compared with Church institutions? If so, as our correspondent seems to imply, is not the state of things in Liverpool very exceptional? In many towns the very poor, when they attend public worship at all, are understood to prefer these homely rooms to the regular church or chapel. From the strain of Mr. Quail's remarks we should infer that such is not the case in Liverpool, but that costly and spacious places of worship in the locality itself are the great need of the labouring classes. At the same time it is quite possible to admit that the Anglican Church, for reasons already given, is better able to work effectively among the poor of our large towns than other religious bodies, except the Roman Catholics, without allowing that it arises from establishment and endowment. Our correspondent appears to have great faith in the parochial system, but the testimony of dignitaries and other clergymen of the Established Church could be cited to show that they regard it as a hindrance rather than an aid to the spread of the Gospel among the masses.

But we may hope that the faith of our correspondent in the adequacy of the voluntary principle will be fortified if he looks at the subject on a more comprehensive scale. The statistics we have recently published go to show that in the seventy-seven largest towns of England and Wales there have been erected in the aggregate during the last twenty-one years 1,527 places of worship with 829,337 sittings, being an increase at the rate of 49.2 per cent., while the population has been augmented only 34.4 per cent. There is no need here for invidious comparisons between Church and Dissent, because this marvellous increase is wholly the result of pure voluntaryism. Are we to suppose that the larger portion of this provision has been made for the well-to-do classes to the exclusion of the poor? Some remarks which we made in publishing our final tables in January last may here be quoted as bearing on the subject before us:—

It is clear from this ratio of progress that religious zeal is amply sufficient to meet all the spiritual needs of the population of these large towns, so far as concerns the facilities for public worship. Not the least satisfactory aspect of the case is the multiplication of missionary agencies. To a very considerable extent the humbler classes of the community do not attend either church or chapel. But in the majority of these cities and boroughs religious means are carried to their doors in the shape of inexpensive mission stations specially designed to meet their wants; and these agencies are not only the germs of permanent churches and chapels, but even in their temporary condition are in general the centres of a number of societies which bring the clergy and members of the various churches into direct and beneficial contact with those whom they wish to enlighten and elevate. Our tables contain a record of the existence of between 500 and 600 of these mission-rooms, some the property of those who carry on the work in them; others rented for the purpose. In perhaps the greater number the operations are carried on by lay agency, and some of them are in fact branch churches, under the supervision of the parent church. There is no doubt that the Church of England takes its full share of this meritorious work—that section which is generally designated Ritualist being not the least zealous in creating such machinery. This large increase of missionary agencies among the working classes is, perhaps, the most satisfactory feature of the returns we have published—for, as we have already said, they do not minister to denominational rivalry, and are the best means of reaching such portions of the population as habitually neglect public worship.

This, it will be observed, has reference ex-

clusively to our large towns, in which more than one-half of these agencies are originated and carried on by Nonconformists, who have, moreover, provided nearly two-thirds than one-half of the additional religious accommodation in these cities and boroughs since 1851. Does not this fact carry a general refutation of our correspondent's theory?

This is no question of the superiority of one church system over another, but of the practical efficacy of the voluntary principle which is the mainspring of all. If we find that it has more than sufficed to meet the spiritual needs of the increasing population since 1851, and that a large proportion of the new religious agencies created are specially intended for the poor, may it not be reasonably inferred that Christian willingness will successfully carry the work still further; that the material resources required will be in proportion to the religious zeal of religious bodies; and that from time to time, as experience suggests, the machinery will adapt itself to the desired object—the evangelisation of the people? It may suit the purposes of State-Church defenders to decry the methods and parade the shortcomings of Nonconformists in carrying on their separate operations. But this is essentially a false issue and a gross inconsistency, for such partisans are simply decrying an instrumentality upon which they themselves rely, and are more than ever relying. While Nonconformists do not pretend that they can do this great work in our large towns unaided, and are satisfied to take a subordinate share in it, they insist that voluntarism is entirely equal to the exigencies of the case; and facts so far as we know them abundantly sustain this conclusion.

THE ESTABLISHED CHURCH QUESTION IN SCOTLAND.

THE position taken by the various ecclesiastical bodies in Scotland, in regard to the establishment question, is of such importance that we feel inclined to add to the observations upon it made in our last number.

The agitation, for agitation it is, whatever may be said to the contrary, which has now been commenced in the Free Church, is of significance because of the indication which it affords of the growing tendency of that great denomination towards the policy of disestablishment. When, thirty years ago, the disruption took place, there was not one minister out of the whole four hundred who left the Scottish Establishment, who would have voted for the resolution or for either of the amendments which have just engaged the attention of the Free Church Assembly. They went out with reluctance, carrying their establishment principle with them, and, almost down to the present time, cherishing it with warm approbation. Men holding such a principle do not change without a cause; and, generally several causes, working together, co-operate to produce this change. What are the causes at work in the Free Church which are leading it towards the disestablishment position?

We should be doing injustice to the brave and able army of northern Voluntaries, led by Dr. Wardlaw, Dr. Young, Dr. Ritchie, Dr. Brown, Dr. Harper, and others, if we were to leave out of sight the influence of their work. There can be no question but that they precipitated the solution of the Patronage question, and, by their moral power, had great weight in deciding the Free Churchmen to take their final and irrevocable step. They were mistaken in supposing that the end of the Establishment was so near, and that there was little further necessity for action, but they are to be credited with a large amount of the moral force which compelled half of the Establishment party to become practical Voluntaries. They did a great work, and now we are seeing one of its secondary results, viz., opposition to the present Establishment.

It was natural, however, that, in the course of time, practical Voluntaries should become theoretical Voluntaries also. This conclusion is almost inevitable in any movement. An analogous result was seen in the history of the Reformation; it has been seen in the history of Protestant Dissent; and, in fact, it is seen in almost every great political, social, or ecclesiastical change. Hence we have, as a nation, adopted religious liberty as a theory, and free trade as a theory. Men usually come to believe in the way in which they act, especially when they see the advantages of their action. When the Free Churchmen first became such, they

had not the smallest imagination of the power of that voluntary principle which they eschewed in theory, but were compelled to adopt as a practice. They did not know, and they did not believe, that it would enable them to cover the land with church edifices, even to the remotest corner of the Highlands; that it would enable them to support every minister in comfort; that it would yield them revenues surpassing those ever enjoyed by the Establishment, and raise them, as a practical Voluntary denomination, to the highest place of honour amongst their brethren. Having found it to do this, they began to respect it, to love it, and at last, in a greater or less degree, to believe in it.

The "Union" controversy has helped in this direction. The unflinching voluntarism of the United Presbyterians—whose voluntarism is a part of their creed—has not prevented a large majority of the Free Church—about three-fourths—from desiring an amalgamation of the two bodies, which, for many reasons, would be beneficial to both. This desire has been an ardent one, long and steadily pursued with hope and expectation of a speedy accomplishment. Only one thing has prevented that accomplishment, and that is the stubborn, but no doubt conscientious, adherence of a minority of Free Churchmen to the vital necessity of holding to the Establishment principle, not merely as a private opinion, but as a term of amalgamation. As there is not the remotest possibility of any Free Churchman ever being established, it is no wonder that the views of the minority should be regarded with some impatience by the majority, and that they should get somewhat sick of a barren theory which not only can never be carried into practice, but which prevents what they deem to be a great practical good from being accomplished.

In this state of mind two circumstances occur which lead to a practical expression of opinion upon the subject. The first is the movement for the abolition of patronage in the Scottish Establishment, which has aroused, and very naturally, no little anger amongst Free Churchmen. For, if this movement were to be successful, the Establishment would attain to the very freedom which it abjured in 1843, and which the Free Church "went out into the wilderness" and separated from it, to secure for itself. With this there is an alleged tendency towards Rationalism in the Establishment, so that responsibility is felt and strongly expressed, on account of its being supported out of national resources and endowed with peculiar power by the State. At the same time, the "Essays and Reviews" decision has been working, and the Bennett judgment has excited the profoundest alarm and increased the sense of responsibility. It is felt that the Church Establishment principle may be true in the abstract, but that existing Church Establishments are not serving the cause of truth. Hence the action taken by local presbyteries and synods, and the ultimate deliverance on Friday week.

We do not pretend to guess the reason why neither Dr. Candlish nor Dr. Rainy, whose names were to the resolution carried by the Free Church Assembly, did not move it themselves nor take part in the debate. Possibly, they wished to see what the assembly would do without their leadership, and, if so, they must have been gratified with the result. More than one-third of the assembly declared in favour of disestablishment. Nearly two-thirds, while declining to take action, condemned the present Established Churches. But this is action, and it needs no prophet to foretell what will be the final issue. As the organ of the Presbyterian Churches in this country says, it is likely that the "Free Church will pronounce more decidedly every year for disestablishment." We believe that she will, and when she gives to us her undivided forces, they will be such as will have the most important effect on the speedy and decisive settlement of this great question.

The Irish Presbyterian Assembly have resolved that in order to preserve harmony in the church the use of instrumental music in its worship should be refrained from.

THE MADAGASCAR BISHOPRIC.—The *Morning Post* says that as Earl Granville has determined on not allowing a royal licence to issue for the consecration of a bishop for Madagascar in England, it has been determined to present a clergyman for that post to the Primus of the Episcopal Church of Scotland for that purpose. The following gentlemen have been appointed a committee to select a fit clergyman for consecration:—The Archbishops of Canterbury and York, the Bishop of London, Earl Nelson, Canon Gregory, Dr. Currey, Master of the Charterhouse, the Rev. B. Compton, Rector of St. Paul's, Covent-garden; Mr. Turner, Mr. G. Dickinson, Mr. J. G. Talbot, M.P., and the Rev. P. G. Medd, Rector of Barnes.

ECCLESIASTICAL NOTES.

SOME years ago considerable attention was drawn to the relative decrease of the clergy in proportion to the population, and a week or two since, as we noticed at the time, the Bishop of Winchester gave some figures illustrative of this circumstance. Mr. English, vicar of Great Wollaston, says that the Bishop of Winchester's statement was "caught up with the speed of lightning by the Dissenting press," but we assure him that we took it from ordinary sources of information. Mr. English appears to dispute some of the bishop's figures, but it is certain that the actual decline of clergy is causing great anxiety. It is the subject of correspondence in the *Guardian*, and of an article in the *John Bull*. Mr. Parratt, vicar of Amwell, writes to the former paper in an alarming manner. He is of opinion that churches and mission stations will soon be paralysed for want of clergy to serve them, and adds—"Help, help, help, is everywhere the cry in the Church," while another correspondent writes, in admirable language, of the moral responsibilities of income and property. The *John Bull*, recognising the evil, is of opinion that it is as yet understated, because of the fact that of those who now enter the ministry, the proportion which has not received University education is becoming larger every year, and that this fact indicates a deterioration both in the calibre and social standing of a large section of the clergy. This writer hits, although incidentally, upon one of the most important causes of this decline. He says: "At present comparatively few laymen, no matter how large their incomes, or how liberally inclined they may be, give anything to the support of the clergy." Of course not; when there is a legal provision for clerical maintenance, and the clergy keep on maintaining the principle of this legal provision. The whole fact is that the Church is relatively declining. It is losing by degrees, every year, the sympathies of the population. Decrease of clergy means decrease of members. To this all recent information points, and nobody, looking at the tendencies of the age, ought to be surprised at it.

In noticing the "Priests' Petition" to Convocation in favour of confession some time since we called attention to its comparative unimportance as respected the numbers who signed it, and suggested that the Ritualistic party did not appear to be quite so numerous as was supposed. A correspondent of the *Guardian* has analysed the names of the signatories, and finds that there are only 232 incumbents amongst them, 145 of the remainder being assistant curates, and the rest of an exceedingly miscellaneous character, some with "no cure or duty," some whose names are not in the Clergy List, and some "duplicates." We find, again, that some names were put without sufficient authority. One clergyman says he signed it in haste along with a petition against the Burials and Marriage Bills, and without reading it or having any definite knowledge of its drift. What the precise moral value of the petition is, is therefore uncertain; but it appears to be quite certain that, at present, there need be little fear of the adoption of Confession in the Church. When only about two hundred incumbents out of some fourteen thousand ask for it the alarm need not be very great. Is it possible that the Ritualistic party is, after all, not so very big?

This question is almost answered in a very able and vigorous letter from the pen of Mr. C. S. Roundell, which we transfer to our columns to-day. It will be seen that Mr. Roundell is disposed to consider that great success has attended the work of the High Church party; that that party is dominated by its extreme, viz., the Ritualistic section, that it is essentially anti-Protestant and Romanising; and that "the question is whether they shall be suffered to drag down the National Church to its ruin." But what is to stop this process? Mr. Roundell gives expression to very good sentiments concerning Ritualism, sacerdotal ascendancy, the attitude of the Church towards Dissenters, and so on. But what is his remedy? It is this, "re-establish the National Church upon its proper foundation as the Church of the people." But how? Mr. Roundell has his remedies, one of which is to "translate into articulate language the vague inarticulate musings of nine-tenths of the nation," and then he says that "religious equality can never be attained so long as the National Church looks down upon a Dissenter." But the so-called National Church always will look down upon the Dissenter while there is a National Church and a Dissenter. Cannot Mr. Roundell go further?

A curious opposition of opinion with regard to Church patronage is noticed in the *Liberator*, and

it is a notable illustration both of the utter disunion of the Establishment and the wretched condition of parishioners. The living of Beckenham, long celebrated as the sphere of labour of Dr. Marsh and Miss Marsh, has passed into other hands. These are the separate comments of High Church and Low Church upon that event:—

We hear with very great pleasure that the parish of Beckenham has now before it days of happy change. By the death of Mr. Cator, the late patron, the presentation to the living has fallen into the hands of his son, the Rev. W. B. Cator, who has presented himself, and has caused notice to be given in the church that a complete change to the services in the Catholic direction is about to be made. Baptisms have also been publicly performed, and a sound sermon on Baptismal Regeneration was preached on Sunday week, and gave great satisfaction. The parishioners, we hear, are quite pleased at their chance of escape from Evangelical darkness to true Catholic liberty and light. We offer the parishioners our sincere congratulations. — *Church Herald*.

Is there any other church in Christendom whose literary representatives would have such reason to write in this manner?

MR. SALT'S PUBLIC WORSHIP FACILITIES BILL.

(From a Correspondent.)

A series of remarkable letters by a clergyman has lately appeared in the *Church Review*, a weekly ecclesiastical paper, of not very wide circulation, understood to represent the views of the English Church Union. These letters, however, are not editorially endorsed, and cannot be taken as expressing the opinions of anyone but the writer. But they are very significant as indicating the growth of Radical and Democratic sentiment among the clergy. The writer has evidently no fear of disestablishment or disendowment. His letters are pervaded by anticipations of such a consummation as among the probabilities of the future that must be confronted and prepared for. He makes a bold claim—whether a just one or not we need not at present consider—for the Church of England to be the National Church of England whether it is established or not, and he sees with horror and disgust how incapable many of his brethren are to see in this question anything but a matter of property and privilege. Indeed, we think according to his view, the Church of England, if it were disestablished, would become more really national than it is now. There is no doubt that Mr. Salt's bill is a move in the direction of disestablishment; even though the first effect of it might be to postpone that event. It is essentially a disestablishing measure, an instalment preparatory to complete measures. It is, so far as it goes, a liberation of Church powers and functions from political fetters; it gives to the people and the Church, a power which has been withheld from them by State action. Of course such a proposal has excited immense alarm in clerical minds, and circulars and petitions have been sent round among the clergy with the view of organising an opposition to it. One of these circulars in due course was forwarded to the Rev. Thomas Hancock, of Lewisham, the writer of these letters—a circular which was apparently the production of the Rev. Mr. Stevens, vicar of Holy Trinity, Sydenham. The letters are addressed to Dr. Miller, vicar of Greenwich, and rural dean, who has, it appears, joined in sounding the alarm against the proposed invasion of the rights of patrons and incumbents which Mr. Salt's bill contemplates. Mr. Salt's measure is intended to give new facilities for building non-parochial churches in districts where the needs of the locality are not fully met by the parish or district churches. We need scarcely comment on the extracts which we shall now proceed to give from Mr. Hancock's letters. They speak for themselves. They belong to our columns certainly as much as to those of the *Church Review*; they confirm our own view that disestablishment and disendowment are likely soon to be demanded even in the interests of the Church of England, by its own members, and that the aims and arguments of the Liberation Society are such as may challenge acceptance and co-operation from members even of the Church itself. Contem-

plating the arguments used by Mr. Stevens against Mr. Salt's bill, Mr. Hancock says:—

Every argument seemed to me to imply the fear that if this bill became law, Christ would at once entirely give up all management of the one Church, that He would leave it in future to the management of the devil. I asked if there were not some precious and inalienable rights of the Church—rights of the Lord's congregation, rights of the father of the diocese, rights of the whole second order, belonging equally to the unbaptized with the baptized priests—which are now hopelessly in prison, from whose free exercise the Church has now no profit and use, for the want of whose exercise, the whole national Church is sick, enfeebled, and disunited. . . . I regard every extension of rights in the nation and in the Church as a result of the incarnation; as a sign that the world's order is being administered by a risen and ascended King, who is the head of every man. I regard every extension of authority to a larger circle as a sign that this King has poured out His spirit—the source of all authority—upon all flesh. A bill which tries to liberate any degree of the inherent rights of the baptized in the national Church to elect their pastors—a bill which tries to give some hope of a pastorate to a greater number of those whom Christ Jesus has ordained pastors, whatever be its accidental faults, must be in its substance a good and Christian bill. All opposition to such a bill, which is not grounded upon the attempt to secure a more complete liberation of the rights of the Christian people than the bill secures, to give a fuller hope to the unbaptized pastors than the bill gives, must be in substance, it seems to me, anti-Christian.

Mr. Stevens complains that Mr. Salt's bill would effect a disastrous revolution in the constitution and government of the Church of England. Mr. Hancock's answer is profound and conclusive. All legislation must in its degree effect a revolution somewhere—all legislation presupposes the need of it. And every revolution must be disastrous to vested interests. The legislator has to consider—while he seeks to alleviate the inevitable disasters—where they will fall, on the whole body or on parts of it; whether it will fall on the corruptions of the Church, or on the very life of the Church. But the constitution of the Church, Mr. Hancock admirably protests, is not to be affected by human legislation; it is a divine creation which man cannot alter:—

The end of all our legislation in Church, as in State, is to realise and express more and more, as God discovers it to us, a constitution already existing independently of our thoughts and acts. Revolutions, like discoveries in science, either bring to light more and more of this everlasting and fixed constitution, or else they are God's method of taking vengeance upon the classes and the men who are violating that constitution, and of dissipating the dreams and delusions of privileged classes, and men who are fancying the constitution is founded upon their will and not upon His will. The Revolution by which God destroyed the government of Jerusalem brought to light this constitution of the Jew and the Nations in one humanity in Christ. The disastrous Revolution by which God broke in pieces the false unity of mankind under the Roman Imperial Government, brought to light the real constitution of humanity in a family of nations. The Revolution by which He began to bring disaster upon the false head who was governing Western Christendom, brought to light this real constitution of Christendom is a brotherhood of National Churches, each properly independent of the other, each united with the other by a common dependence on the unseen head of all, to whom each is immediately responsible, and who alone makes National Churches to be the Catholic Church. Later Revolutions bring out even more clearly the truth, that disaster to a government is not necessarily disaster to a constitution. It is solely through the two great Revolutions of our own Nation, that we Englishmen have learnt so much as we yet know of the constitution of our Nation. That the bill against which I am asked to shriek will effect some revolutions in the Government of the National Church is, I trust, more than probable. I welcome it because I hope that it will help to bring that Government into closer harmony with the permanent constitution of the Church. Mr. Stevens objects to this bill because there is nothing in the preamble to suggest any cause or reason for such legislation. Here is Mr. Hancock's eloquent reply to this objection:—

One cannot but wonder where a clergyman has lived, with what kind of minds he has come into contact, what books or newspapers he can read, if his heart and conscience is not already oppressed with too long and heavy a load of "causes and reasons" to be stated in a preamble. The higher intelligence of the nation is fast alienating itself from the Church as governed and taught and patronised by the men for the protection of whose position and dignities we are entreated to make an onslaught upon this bill. The whole working class whom they have taught in their schools seems to share in the alienation. These will be the two mightiest forces in the future if they are not so already, in the development of our national life; neither of them seems to regard the National Church as a necessary element in that development. If the National Church should continue to be established, it will be established on such conditions as these forces shall determine. An able scientific explorer has shown us in *Macmillan's Magazine* for April, the kind of parochial monster he would have established instead of the Church. The work which lies before us, as the teachers Christ Jesus has sent to the English nation, is to take care that the Church shall be more than ever the National Church, even if it be disestablished; to enter as fast as we can into a union with the State or nation which no disestablishment or disendowment shall have power to shake; to build up the house of God upon the foundation Christ has laid for us already in the intellect and heart and conscience of our fellow-citizens, and not to puff up some show of such a temple upon the vested interests of the few laymen called patrons, and upon the fraction of pastors called incumbents. We must think more of our nation than of our patrons, we must think more of our priests than of

our rectors and vicars; we must think more of gathering souls than of keeping funds.

Then the writer asserts the tendency of the bill to arrest the process of disestablishment, or if not,— "if some great national crisis should surprise and force the State to disestablish the Church, this bill would make us more ready to face it."

The bill also sets the Church to grow and spread by a healthy natural process. The *Saturday Review*, some time ago, nicknamed the new pastors whom it would liberate to exercise the functions laid upon them by Jesus Christ, as "clerical squatters." The *Saturday Review* is indeed converted to the bill in its present shape; but one cannot but reflect that Christendom was made by clerical squatting,—that the Church of England was made by "clerical squatters,"—that if clerics had not squatted here and there in our land the privileges and dignities now supposed to be threatened by it would not exist. The process of natural growth ought to exist in continuity; it is the only process of healthy life. Churches, that is congregations of the Lord, should grow, not be manufactured. Churches would grow on all sides, the healthy Churches would live, doing good to the whole Church and nation; the sickly Churches would die, but for "causes and reasons" which this bill attempts to remove, or to bring within the limits of just law. Churches are hindered from growing up in the sunshine of God out of the free and primitive spirit of life with which Jesus Christ has filled his race, solely by the monstrous autocratic and Czar-like position of private patrons and of incumbents. The ecclesiastical spirit God has poured into this redeemed creation must have vent; it must create and build. It has built meeting-houses because it was not allowed to build churches. It has made pastors after its own heart, because it was not allowed to elect the pastors Christ has ordained for it. The bill sets the national Church free to compete with Dissent and with the Pope on a fair level. It allows the Church at least to try to feed all the hungry and thirsts of the nation Christ has entrusted to her. Half the Dissenting meetings in the nation are the indirect manufactures of private patrons and incumbents. The State at present allows these Czers to say to some Christian minority who wish to be a congregation of the Lord, "You shall not be a church. You shall not have a priest; the bishop shall not claim you as his children in Christ. You shall not be helpers of the unity of your nation; or, in the words of the seventh objection, you shall not 'become the nucleus of what will virtually be a new cure of souls.'" The State, at the same time, by the Act of Toleration, stands bound to let the minority say to the parish priest, and to the private patron, "Then you shall have a meeting house; when you have one, the jealous ardour of the denominations of our common Christianity will be certain to provide you with half-a-dozen. You were afraid some brother priest would (in the words of Mr. Stevens) 'draw away both people and income' from you. You will lose the people and the funds you want to keep; but the Righteous Judge who governs the Church and the nation will give to your bitter foes what you feared to give to your allies." It is not improbable that he might have found his dreaded brother to be a helper and co-worker. Christ will take care that the furious Baptist pastor, and the wandering hosts of youths who "lust to be pulpitised,"—whom he has negatively chosen—shall be thorns in his side. The land is full of tabernacles, over whose doors one ought to read the inscription—"The Vicar's Folly," or,

"This Building was erected
Out of the Funds which the Rector feared to lose,
By a Christian people,
Whom he refused to part with."

Dissenters will easily forgive the High-Church scorn of the foregoing paragraph for the sake of the vivid picture which it draws of the origin of so much of the sectarian alienation among brother Christians, which the existence of a privileged and established order has occasioned. The arguments are our own, though the ecclesiastical pretensions are such as we repudiate.

RITUALISM IN THE CHURCH.

The following notable letter appeared a few days ago in the *Manchester Examiner and Times*. The writer will be recognised by many of our readers as a gentleman who took a conspicuous part in the agitation against University tests, and for the throwing open of Oxford and Cambridge to all sections of the population:—

Sir,—If the time has come for taking a new point of departure in dealing with Irish Ultramontanes, the time has also come, it appears to me, for taking a review of the new position into which the Church and nation are being drifted by the Ritualist or Romanising party amongst ourselves.

The Church of England is undoubtedly undergoing a great change. The High Church party is the predominant party amongst the clergy; and this party, as in the analogous case in the Church of Rome is denominated by its extreme, that is to say, its Ritualistic, section. Whatever "Churchmen" (as they arrogantly style themselves) may say, the fact is that their principles, as interpreted by their leaders, tend towards Rome, and are essentially anti-Protestant. The High-Church party is a Romanising party; and the question is whether they shall be suffered to drag down the National Church to its ruin.

It is not difficult to account for the degree of success which attends the Ritualists, nor yet to form a just estimate of the measure of that success.

We are living in a time of change, which, for the magnitude of the revolution—religious, social, political—that is being worked out, is comparable not so much with the Reformation, as with the epoch of the irruption of the barbarians. There is on all sides an unsettlement of opinion, an unmooring of landmarks, an abeyance of the spirit of reverence, a contempt for authority.

The more definite, then, the dogma, the more absolute the priestly pretension that is put forward at such a time, the greater is the attraction for the mass of those who will not be at the trouble to think for themselves. It is

so much easier weakly to resign our judgment to others than to exercise the prerogative of judging for ourselves. The cowards of thought are the slaves to superstition. A surrender having been made of the reason, the appeal is made to the senses. A sensuous age delights in ritual. And thus the moral cowardice of the time conspires with its luxurious æstheticism to exalt the authority of the priest. The counterpoise which ought to have been brought to the side of healthy religious thought by the descendants of the old Puritans has been denied to the nation through the high-handed exclusion of Dissenters from the national seats of learning.

Still the progress made by the Romanising High-Church party is rather superficial than deep. It is true that the younger clergy are more and more to be found on that side. It is also true (and every moderate man must deplore the fact) that in the University of Oxford the several chairs in the faculty of theology are in the exclusive occupation of men who either are actual members of the extreme High Church party, or at least exercise no counterbalancing influence. So that a young man, preparing for orders in the National Church at one of the two great national universities, has no choice but to be indoctrinated in the principles of the narrowest section of the narrowest party in that Church. It is true, moreover, that Ritualist churches are on the increase; and that the congregations (heterodox waifs and strays from adjacent parishes) are numerous. But nevertheless it may be confidently asserted that the party has but small hold upon the educated laity, and none whatever upon the great mass of the body of the people. Its adherents are to be found mainly amongst clerks, silly women, empty fashionables, and the apers of fashion—the *nouveaux riches*.

Meanwhile, however, the English clergy are drifting towards Rome. They are assuming more and more the character of a priestly caste; and just so far they are sundering themselves and the Church in which they minister from the great body of the English people. It is intolerable that one of their prelates should speak of the Nonconformists, who number probably one-half of the nation, as "our brethren of the separation." It is intolerable that Dissent should be regarded by the Church as an unclean thing. It is intolerable that board schools should be sedulously branded by "Churchmen" as godless places of education. It is intolerable that our national progress should be impeded at every turn by an ecclesiastical temper which is alien to the genius of Englishmen.

What is the cause of the newly-revived bitterness of Dissent towards the Church? Why is it that the education question is being hopelessly embroiled? Why has religion so little outward hold upon the body of all classes of the people? Why is the principle of authority everywhere discredited?

It is because priestly ascendancy is abhorrent to Englishmen. It is because (disguise it as our faint-hearted statesmen may) the issue before us is the acceptance or the repudiation of sacerdotalism as the ruling principle of the national Church.

Shall the Church breed religious hatred among the people? Shall the Church be a cause of national weakness by splitting up the nation into two opposed camps? Shall our religion continue to be conventional, unreal, and therefore the immoral, irreligious thing which, if we will be honest, we must confess that, for practical purposes, it too much is? Or shall we rather take our stand upon the principles of the Reformation, and re-establish the National Church upon its proper foundation as the Church of the people? Translate into articulate language the vague, inarticulate musings of nine-tenths of the nation, and we shall say that the congregation is as holy the clergy; that no priest shall come between a man and his God; that there is no difference between clergy and laity; that the best hope for a revival of religious life lies in the union and communion of the Protestant churches of all denominations.

Religious equality can never be attained so long as the National Church looks down upon the Dissenter, not only as an unclean person, but also as tainted with social inferiority. And religious equality is a cardinal principle of the new order which is unfolding itself before our eyes. Sacerdotalism is in its nature incompatible with and repugnant to religious equality. Therefore in the national interest, and in the interest of religion, it must be our work, be the consequences what they may, to purge the Church from the taint of Rome, and to leaven it inwardly and outwardly with the wholesome leaven of the lay element.

I am, &c.,

CHARLES S. ROUNDELL.

63, Cromwell-road, South Kensington.

COUNTY ASSOCIATIONS AND THE RECENT DISESTABLISHMENT MOTION.

At the meeting of the Surrey Congregational Union, held at Dorking last week, the following resolution was adopted:—"That this union has pleasure in recording its high sense of the value of the service rendered to the cause of religious equality by Edward Miall, Esq., M.P., by the speech in which his motion in favour of disestablishment was submitted to the House of Commons on May 16, and which received no adequate answer from any of the supporters of Church Establishments. This union is glad to believe that, but for the determination of a majority of the House of Commons to stifle discussion on the motion, it would have been supported by as many votes as were recorded in favour of a similar motion in 1871; while the proceeding in the House on this occasion must be regarded as indicating that renewed and persistent exertion is necessary to strengthen a public opinion which shall demand the abandonment of a system conscientiously believed by this union to be injurious to the highest interests of the nation, and derogatory to the honour and spiritual supremacy of the Lord Jesus Christ."

The following resolution was, on the motion of the Rev. Dr. Stock, Huddersfield, seconded by the Rev. J. Green, Hebden Bridge, adopted by the Associated Baptist Churches of Yorkshire at their annual meeting, held last week at Sheffield:—"That this association expresses its grateful acknowledgments

to Edward Miall, Esq., M.P., for his courageous, able, and statesmanlike speech in moving his recent resolution in the House of Commons, and to D. M'Laren, Esq., M.P., for the unflinching way in which he supported Mr. Miall on the occasion; declares its unqualified condemnation of the manner in which fair and full discussion of the question was stifled in the House of Commons, as unworthy of the impartiality and dignity of a British House of Parliament; and avows its conviction that the recent division was no proof that the cause of religious equality has retrograded in the country, and its assured faith in the final triumph of that great principle."

The following resolution was very cordially passed at the annual meetings of the Oxfordshire Association of Baptist Churches, held at Brockley, on Tuesday and Wednesday last:—"That this association admires the consistent and persevering conduct of Edward Miall, Esq., M.P., in again bringing forward the question of Disestablishment in the House of Commons, and notwithstanding the measure has met with another apparent defeat, considers the numbers who voted or paired for the motion as highly encouraging, and such as to call for the continued energy and co-operation of the Nonconformist body; and would urge upon the members of the churches of this association to lose no opportunity of introducing the subject on all suitable occasions, and so to educate their representatives in Parliament in the great principles of religious equality."

A resolution of a similar character was passed by the Bucks Baptist Association, and expressive of "continued confidence" in Mr. Miall; and by the Wilts and East Somerset Baptist Association, which resolved to support the hon. member "as far as lies in its power." The Committee of Deputies of the three denominations have adopted the following resolution:—"That this committee warmly thanks Edward Miall, Esq., M.P., for the able manner in which he has proposed in the House of Commons a motion in favour of the disestablishment of the English and Scottish Churches." Some additions to the resolution will be found at length in our advertising columns.

The Pope has sent a brief to Monsignor Lachat authorising priests in Switzerland to say mass in private houses, as in times of persecution.

The *John Bull* says that a committee of bishops, appointed by the Primate, are conferring with Lord Lyttelton as to a bill for the increase of the Episcopate.

LIBERATION WORK IN THE NORTH RIDING.—The Rev. J. H. Gordon, of Darlington, lectured on Wednesday evening last in the open air at Sands End, near Whitby, and on the following evenings respectively in the Independent chapels at Staithes and Lofthouse. At the first meeting a local clergyman attended and spoke warmly in reply, and was instantly answered by the lecturer, to whom, as at the other places, the heartiest vote of thanks was moved. First visits all, and very largely introductory, but an astonishing amount of enthusiasm was elicited on behalf of Liberationism. Capital attendance, and just the sort of pioneer work needing to be done. Dr. Lanrick presided at Staithes and the Rev. Mr. Laurie at Lofthouse. At Sands End, Mr. Reid, of Whitby, introduced Mr. Gordon.

THE WALDENSIAN CONFERENCE.—The annual conference of the Waldensian Church was held at Florence in April, and, as *Evangelical Christendom* believes, with the happiest results. It was fully attended, and the discussions were full of animation and hope. Church organisation and missionary policy were the principal topics which were under discussion among the brethren. They gave a good account for the last year of churches organised and communicants received. The Rev. J. R. McDougall has purchased for 2,000*l.* a suppressed Roman Catholic church and monastery, for the use of the Sante Croce Schools and the Free Church of this city. It is in a most favourable locality, and when fitted up at the cost of another 1,000*l.*, will supply a need which has been deeply felt for these most important interests. Mr. McDougall received in his own church a contribution of 100*l.* towards the payment of this sum, and hopes to raise the entire sum during his summer's visit to Scotland.

UNION OF CHURCH AND CHAPEL.—A conference was held at 17, Buckingham-street, Adelphi, on the 5th inst., for the purpose of considering whether it would not be possible to unite Evangelical Churchmen and Nonconformists in procuring such an alteration in the formularies of the Church of England as would bring them in thorough harmony with the articles of religion and the great doctrines of the Protestant Reformation. Lord Ebury presided at the conference, which was well attended. The names of most of the present are appended:—Rev. W. Arthur, Mr. W. T. Blair, the Hon. and Rev. E. V. Bligh, Mr. James Bromfield, Mr. W. A. Boulnois, Rev. G. Bowden, Mr. W. B. Boyce, Rev. H. Carrow, Mr. W. Davis, Rev. J. O. Dykes, D.D., Mr. H. Oliphant Ferguson, Rev. B. Frankland, Rev. Dr. Fraser, D.D., Rev. C. J. Glyn, Dr. H. Godday, Mr. James Grant, Mr. Gundry, Mr. Inskip, Rev. G. A. Jacob, D.D., Rev. W. Jagoe, Hon. A. Kinnaird, Captain E. Littlehales, R.N., Rev. P. Lorimer, D.D., Rev. John Matheson, Mr. H. M. Matheson, Mr. D. Matheson, Rev. A. Mansfield, Rev. Sir W. Tison-Marsh, Rev. E. M. Pears, Dr. Rigg, Colonel Sandwith, Rev. C. Skrine, Rev. A. M. Symington, Rev. H. Thompson, Rev. — Thompson, Rev. R. Taylor, Rev. W. Templer, Mr. W. Tolmash, Rev. E. M. Weldon, Rev. L. H. Wiseman. Letters

expressing regret on account of inability to attend were received from Sir George Lawrence, Dr. O. Winslow, Baron Pigott, and the Rev. T. Driffild. —*Times*.

ELECTION OF A GERMAN OLD CATHOLIC BISHOP.—At a meeting held at Cologne last Wednesday, of the committee selected for the purpose at the last "Old Catholic" Congress, Professor Hubert Reinkens was all but unanimously elected missionary bishop. It appears that the bishop-elect showed much reluctance to accept the office, and was only induced to comply with the assembly's wishes by repeated and urgent persuasion. Professor Reinkens is a native of Bartscheid, near Airla-Chapelle, and studied theology at Bonn. He was ordained priest at Cologne in 1848. He took his doctor's degree at Munich, and soon after settled, first as private lecturer, and then was appointed professor of theology at Breslau. He also holds a doctor's degree, *honoris causa*, from the University of Leipzig. In the literary world he is well known as the expositor of the writings of Clement of Alexandria, Hilary of Poitiers, Martin of Tours, and other ancient divines. A telegram from Cologne announces the sudden death in that city, from inflammation of the lungs, of Mgr. Loos, the Archbishop of Utrecht. He was present and took an active part in the proceedings of the Old Catholic Conference just held at Cologne. The deceased prelate had undertaken to consecrate Professor Reinkens, whom the "Old Catholics" have elected as their bishop. The *Daily News* recalls that last autumn the archbishop visited the Rhine Provinces and Bavaria in order that the faithful, who for rejecting the new doctrine of infallibility had been cut off from the communion of Rome, might not lose those of the accustomed rites which depend on the presence of a bishop. The Old Catholic congregation at Cologne is in a very flourishing state. It numbers now over 4,000 members, and the committee have decided to elect a curate to assist Dr. Tangermann. On Ascension Day, thirty-two children received at St. Pantaleon's Church their first communion.

THE PRO-CONFESSIONAL MOVEMENT.—A correspondent of the *Guardian* has had the curiosity to examine and tabulate the list of signatures to the petition to Convocation of 483 "priests of the Church of England" in favour of re-establishing auricular confession. The following is the result:—

Rectors or vicars of old mother parishes	170
Incumbents of new district parishes	62
	232
Assistant-curates of mother parishes	81
Assistant-curates of district parishes	64
	145
Schoolmasters (head or under)	9
Wardens and chaplains of various institutions, homes, &c.	8
Minor canons and priest-vicars	4
Army and navy chaplains	4
Chaplains to county gaols or asylums	3
Fellows of colleges without cure	2
Travelling secretaries, Additional Curates' Society, and Curates' Argumentation Fund Society	2
Foreign and colonial	2
In Scotland	7
No cure or duty	34
Names not in "Clergy List," 1873	23
Duplicate names	8
	106
	483

The Bishop of Carlisle writes that he observes the names of two "deacons" of his diocese among the "priests." On asking for an explanation, one of them writes to me:—"When the petition was forwarded to me I returned it with a note to the sender, saying that if deacons' signatures were not contemplated he must erase my name, which was in the meantime attached to the petition provisionally." In the case of the other, the rector of the parish writes thus:—"Both my name and Mr. —'s were attached to the petition without our knowledge." It is added that a "Rev. R. W. Gladstone, B.A., curate, Kirk Andrew's-on-Eden," has no existence.

Religious and Denominational News.

SURREY CONGREGATIONAL UNION.

The summer meeting of this society, which was formed in 1863, was held on Wednesday last in the Congregational Chapel, Dorking; hospitable entertainment being accorded by the Rev. J. S. Bright and his friends. From the seventy-five Congregational churches of Surrey, a hundred and nine ministers and delegates were present, and the chair was occupied by the Rev. John Pillans, of Camberwell, the president for the year. At the morning session, after devotional exercises conducted by the Rev. G. J. Adeney, of Reigate, and the Rev. J. Whiting, of Croydon, the chairman delivered an introductory address on the spirit in which Christian work should be undertaken and carried on.

The Rev. W. H. S. Aubrey, hon. secretary of the union, then made a brief statement on behalf of the committee as to the work accomplished during the half-year. It was stated that seven evangelists continued to perform valued work in the rural districts around Dorking, Redhill, Guildford, Farnham, Egham, and Anerley. Those evangelists are wholly appointed and controlled by the local churches, who also contribute on an average about one-third of their salaries; the remainder being provided from the funds of the Surrey Union, aided

by the Home Missionary Society. The other agencies carried on by the union in London and in the country districts were reported to be in a healthy and encouraging condition. A new iron church has been opened at Wimbledon, at a cost of 1,000*l.*, for the accommodation of friends who had been meeting for nearly two years in the Assembly Room. Notwithstanding special and grave difficulties which had arisen again and again in the attempt to purchase a suitable site, one had at length been secured, and even the difficulties had served to arouse a spirit of perseverance [and self-denial]. There was every prospect of a large and important congregation being gathered under the zealous ministry of the Rev. J. E. Tunmer. At Norwood Junction, on the east side of the railway, another iron church and schoolrooms, intended to be permanent, were being erected on a piece of freehold land, generously given by A. C. Collins, Esq. The movement originated in October, 1871, in St. George's-road, Camberwell, had realised every expectation that had been cherished. The Rev. W. Harris continued to labour with much energy and acceptance, aided by earnest and efficient coadjutors. At the request of the ancient church, known as "Collier's Rents," now meeting in Cole-street, Newington, the committee had undertaken the management of affairs for a time, and it was hoped that a more suitable place of worship would speedily be secured, and that useful Christian agencies might be formed. The Special Fund initiated last year for the extinction of chapel debts in Surrey, was announced to have reached £1,771, and the hope was expressed that a larger sum would yet be realised. The money received had been invested in the names of three trustees, until claimed by the fulfilment of conditions on which various grants had already been made. Other applications were before the committee, and it was believed that the operation of this fund would be specially useful in stimulating local effort, and in helping to free the weaker and poorer churches of Surrey from heavy burdens of debt. The County Magazine, issued monthly, had attained to a large circulation among the churches, and was of great use in diffusing information of their work and claims, and of the operations of the Union. An Appendix to the History of Congregationalism in Surrey, written by the Rev. Dr. Waddington, and first published in 1866, had been prepared by the secretary at the request of the committee, giving much and interesting information respecting the last seven years. The Appendix had been bound up with the remaining sheets of the original volume, and was being sold in the complete form a half-a-crown, or separately at sixpence for the convenience of possessors of the first edition of the work.

After a brief financial statement had been given by the Treasurer, several grants were made, and various matters of business were transacted. Mr. W. Marten Smith, of Grafton-square Church, Clapham, was unanimously and cordially elected President for the ensuing year. A paper was then read by the Rev. J. C. Postans, of Peckham-rye, on "How to develop the spiritual life and power of the Churches." The speaker remarked that this was the highest and noblest form of life and power. The question was how to bring latent spiritual force into play. Mr. Postans referred to the importance of a high personal character on the part of pastors, of Divine enthusiasm, of faithful pastoral oversight, of closer spiritual contact with the people, and of an intenser faith in the churches, and a higher social tone. The habits and customs of society often crushed noble aspirations and dissipated the best energies. Beautiful Christian homes were too rare. The atmosphere of society was often full of blight. A higher tone must be given to social life and intercourse. Bible-reading should be fostered. God's word should be studied in a social and informal way. The people should be taught to help themselves more. Let there be a prayer-union of all who feel interest in the life and power of the churches, for intercession at appointed times. They must learn to believe more and more in the value of such prayer, notwithstanding the random assertions of certain materialistic philosophers. Further, in order to develop the old life, new life must be brought in. The living members must be brought together to animate life. The capacity and opportunity of each should be found, so as to interest all in Christian work.

An interesting conversation then ensued. The Rev. J. Foster thought it was a good sign to witness in such gatherings the manifestation of a desire to ascertain what was the best mode of arousing spiritual life and power. One danger was the growth of an unduly critical tendency among the people. To complain of this was useless. The only remedy was to preach better sermons. Young persons were sometimes introduced too early to Christian work. The Rev. G. J. Adeney remarked on the need of an intenser faith in the things with which they had to deal. Science and culture were well enough in their proper place, but ought not to interfere with a living trust in Divine verities. They could appeal to what the Gospel was still doing, in proof of its life and power. The Rev. W. P. Dothie thought that Christian people made a great deal too much of the assumptions made by so-called philosophers. Many members of churches were not doing any distinctive church work; but this ought to be impressed upon all who were admitted to fellowship. The Rev. P. J. Turquand wished to hear the opinions of the laymen, fearing that the tendency was to hold the ministers responsible solely, thus cherishing a half-priestly notion. The Rev. J. Shaw, of Ewell,

thought that they should deal with the prevalent distrust in the higher graces of the Christian life. Many men believed that Christianity, in its highest forms, was impossible in the present day. He remarked also on the prevalent worldliness of the Church. The Rev. J. Whiting, Rev. D. A. Herschell, Mr. Fowle, of Redhill, and others, also took part in the discussion.

The meeting afterwards adjourned to dinner at the Red Lion Hotel, where generous provision had been made by the Dorking Congregational Church for the entertainment of the ministers and delegates. A number of ladies also graced the assembly by their presence, and helped to dispense the repast. The chair was taken by the Rev. J. S. Bright, and after the usual loyal and patriotic sentiments had been expressed, the following resolution was proposed by the Rev. W. Knibb Lea, of Lower Norwood, seconded by the Rev. G. Nicholson, B.A., of Putney, and carried with acclamation—

That in view of the important and prolonged visit to Madagascar, undertaken at the request of the Directors of the London Missionary Society, by the Rev. John Pillans, President of the Surrey Congregational Union for the current year, the union desires again to express its sense of the valuable services which he has rendered to the associated Churches of the county, its hope that he may have a safe and pleasant voyage, all wisdom and grace for the successful discharge of his mission, and that he may return in due time under that Divine protection to which he and his wife are now commended.

Mr. Pillans made a suitable response, and then resumed the chair, when a hearty vote of thanks was accorded to the church at Dorking for its welcome and hospitality. This was acknowledged in felicitous terms by the Rev. J. S. Bright. Several resolutions were also adopted. The first, relating to Mr. Miall's resolution, is given elsewhere. The others were as follows:—

II.—That in the judgment of this union the Elementary Education Act of 1870 is being largely administered for sectarian purposes, especially by the operation of the 25th Clause, which ought to be forthwith repealed, in the interests of religious equality and of a truly national system of education. The conviction is also expressed that by no Conscience Clause (which in practice is a delusion and a mockery, while it is also a manifest degradation and an insult), can the just rights of Nonconformists be secured; the only guarantee being found in a strictly national and secular State education. This union further trusts and expects that the pledges given by certain members of the present Government, for an amendment of the Act, will be speedily redeemed, so as to prevent a threatened disruption of the Liberal party.

III.—That in the opinion of this union, the vast endowments of the old grammar schools of this country, amounting to at least half a million per annum, ought to be appropriated to the general interests of education, irrespective of any sect or party; but this union observes, with regret and indignation, that the policy of the Endowed School Commissioners appears to be directed to the perpetuation of State-Church ascendancy (in no fewer than fifty out of eighty-five schemes, all the governors being Episcopalians, while, of 441 co-optative governors, 385 are members of the Established Church), notwithstanding the express provisions of the Act of Parliament, by which the endowed schools are recognised as being the property of the nation.

IV.—That petitions, setting forth the above views, be signed by the president on behalf of the union, and presented to the Houses of Parliament; and that copies of the resolutions be forwarded by the secretary to Mr. Gladstone and to other members of the Government.

V.—That this union, while observing with pleasure that Mr. Osborne Morgan's Burials Bill passed a second reading in the House of Commons by 323 votes to 219, is yet of opinion, in prospect of the measure being again rejected by party tactics at a future stage, that Nonconformists should allow the civil injustice and the spiritual falsehood of the present system to become so flagrant, by permitting in a few instances the law to take its course, as to compel a change. This union only desires that a measure of right and justice in this respect may be accorded to England and Wales, similar to that which now exists in Ireland, and which has always obtained in Scotland since the Reformation.

VI.—That this union desires to express its hearty approval of the motion on international arbitration, standing on the notice books of the House of Commons in the name of Henry Richard, Esq., M.P., hoping that the time is not far distant when argument and reason will take the place of trying to end disputes by the sword of the warrior.

On leaving the dinner-table, most of the guests availed themselves of the privilege of an hour's stroll in the beautiful grounds of Deepdene, which appeared in all their luxuriance, the banks of rhododendrons being in all their glory. Tea was provided in the schoolroom, when more than 200 were present, and at half-past six o'clock a public meeting was held in the chapel. The Rev. J. Pillans again presided. Prayer was offered by the Rev. Dr. Billing, of Commercial Dock Chapel. A statement explanatory of the objects and operations of the union was made by the Rev. W. H. S. Aubrey, and this was followed by three addresses on assigned topics. The first address was on "Prayer Meetings—their Place and Power," by the Rev. Wm. Harris. The Rev. R. A. Redford, M.A., LL.B., of Streatham, then delivered an address on "Modern Sacramentarianism viewed in the light of Apostolic Teaching," in the course of which he said there was a kind of spiritual octopus in the present day, with long and slimy arms, which was very dangerous. Many young persons thought that they could amuse themselves with their High-Churchism, but it was a perilous thing. Events seem to be preparing Nonconformists for an impending struggle. The recent rebuff in the House of Commons was likely to be of great use in causing them to depend less on the secular arm. The great question of disestablishment was not likely to be settled in the House of Commons, but mainly outside that body. The great fact of Sacramentarianism was humiliating, coming four hundred years after the Reformation, and a hundred years after Whitefield and Wesley. They had to deal with it, for it had not to do only with sentimental persons. Sacramentarianism seemed to be laying hold of the wealthier classes, and of the lovers of art. At the Reformation, too many old Popish roots had been left in the ground. There were in the Common Prayer Book many beautiful utterances, but it contained also much of the old leaven of Popery. The modern tendency had not

sprung from the people, or as the results of the study of God's word, but it had sprung out of certain monastic minds at Oxford, brooding over the mediævalism and priestism which were to be found in that book. There were called upon to meet this antagonist, not with worldly weapons, but with the light of God's truth and with the sword of the Spirit. One element of thankfulness was that the great British people would not be saddled with the spirit of priestcraft, which was essential to sacramentarianism.

The Rev. J. Halsley, of Anerley, gave the last address on "The Claims of the Church on the Educated," after which the meeting was closed by singing the Doxology and by prayer.

ASSOCIATED BAPTIST CHURCHES OF YORKSHIRE.

The Associated Baptist Churches of Yorkshire held their annual meetings this year at Sheffield. The meetings commenced, June 3rd, in the Glossop-road Baptist Church, under the presidency of the Rev. W. C. Upton, of Beverley, the retiring president.

The new President (the Rev. W. Best, of Leeds) then delivered the annual address, which referred to the rationalism of the day as being courteous, moral, and refined, possessing scientific attainments, being reverential, but being not the less infidelity. Then there were large masses of their fellow-countrymen of the working and poorer classes who were alienated from Christian fellowship, although they did not cherish a formal opposition to Christianity. He did not attempt to assign the causes of this lamentable result. One, however, he wished to touch upon. The poorer classes had had a bitter acquaintance with the oppression and repression of ecclesiastical assumption, haughtiness, and spiritual pretence. They had witnessed formalistic observances, priestly assumption, and too frequently immoral lives on the part of some of the beneficed clergy. The great difficulty of winning them back to Christianity was to assure them that the Gospel and the churches were intended for the poor, that Christ was an enemy to social oppression, and that He left behind no priesthood except that in which all believers shared alike. After referring to the increase of the Romish Church in England, he said that its development was of little moment compared with the portentous growth of Romish principles and practices in the Church of England, where Popery, undisguised, and of the most pronounced type, was rapidly acquiring predominance. Tractarianism had borne the fruit expected. Its votaries worshipped the Virgin, invoked the saints, performed mass, and believed in the real presence. This in the Church of England—the Church once defined by Act of Parliament as Protestant! Was this Popery illegal? No; it was sanctioned by judicial decisions, which, he warned them, constituted at times new legislation. Therefore they should raise the battle cry of no establishment and no endowment, whether within or without the Church of England. Every one would admit the necessity of disestablishment and disendowment of this surreptitious and clandestine thing, and every one ought to see that this result was practically impossible unless State aid and control be withdrawn from religion in every form.

The Rev. Thomas Michael (Halifax) read the annual reports from the secretaries of districts. Reference was made to the efforts put forth in the various districts to extend the Baptist cause and increase the school and chapel accommodation. Attention was also called to new districts that were being opened up.

The Rev. J. Haslam read the report of the committee of the Home Missions. It stated that stations had been aided in various ways, that new fields of labour had been entered on, and that urgent applications had been received for increased assistance. To meet this it was necessary the funds of the missions should be enlarged. On the motion of the Rev. Dr. Stock (Huddersfield), seconded by Mr. T. J. Crossley (Hebden Bridge), the reports were adopted. In the afternoon the reports of the various churches were received.

The annual meetings in connection with the above association were resumed at Sheffield on June 4, under the presidency of Mr. William Stead, Southport. The Chairman, as treasurer of the Chapel Loan Society, said the total receipts were 2,842*l.*; the loans 2,116*l.* The capital account showed a balance in hand of 5,253*l.* He said the society had now arrived at a position when they might thank God and take courage. On the motion of Mr. Cooke (Bradford), the report was adopted, and the officers and the committee appointed for the ensuing year. Mr. J. B. Bilbrough (Leeds), treasurer of the Aged Ministers' Society, made a statement as to the position of the society, and said at the present time five ministers, eight widows, and five children were receiving benefit. They still needed an increase of 50*l.* a year to enable them to continue the grants. On the motion of Mr. Aked (Scarborough), seconded by Mr. Cooke (Bradford), it was resolved that the attention of the committee should be given to obtaining a large increase of the funds of this institution by means of subscriptions and donations.

The association sermon was preached at eleven o'clock, in the same chapel, by the Rev. W. C. Upton, of Beverley, to a large congregation. The business meeting of the association was held in the afternoon, when resolutions were adopted. Bradford was chosen as the place for the association to meet

at next year, and the Rev. Dr. Stock was chosen as the preacher. The association accounts showed a balance against the treasurer of 49l. 17s.

Resolutions were passed thanking Mr. Miall, M.P. (given elsewhere), approving of the Government Licensing Act and Mr. Richard's arbitration motion, and condemning the 25th Clause of the Education Act and the Contagious Diseases Acts.

NORTHERN ASSOCIATION OF BAPTIST CHURCHES.

The annual session was held on June 2 and 3, in Rye Hill Chapel, Newcastle-upon-Tyne, under the Moderatorship of the Rev. W. R. Skerry. Special interest was felt in this session in consequence of a draft of a revised constitution and bye-laws which had been drawn up by the committee at the request of the last annual session, and sent to all the churches for examination. The Old Constitution, which was made in 1690, and revised in 1759, was of the old-fashioned order, and had not been reprinted since 1859. Some of the brethren maintained that it had been virtually set aside, and the last session deemed it desirable that it should be thoroughly revised and amended and bye-laws added. The usual business of the association was got through as early as possible, each sitting being prolonged for the purpose, so as to allow sufficient time for a full discussion of the draft. As might have been expected, most interest was felt in the rule which relates to the breadth of the constitution. A few of the brethren were anxious to admit none but close-communication churches, others wished to leave the churches free to decide the communion question for themselves, but to admit none whose membership was not confined to Baptist believers. It was finally agreed, by a majority of 42 to 25, to admit such churches in the North of England as hold what are commonly called Evangelical doctrines, have none but a Baptist minister, immerse believers upon a profession of faith, allow no other form of baptism by the officers, or in their places of worship, and are admitted in accordance with the rules of the association. This leaves an open door for such as do not insist upon believers' baptism as an absolute condition of membership. While the discussion was outspoken, it was courteous and fraternal. It was resolved that in future there should be a moderator and vice-moderator chosen by the session. The vice-moderator of one year to be, whenever practicable, the moderator of the following year, and to be alternately a minister and a layman. The letters from the churches showed a net increase of 107 upon twenty-eight churches reporting. The report of the committee detailed the work done by the association, and especially the home mission work. The circular letter was written by the Rev. W. Priter, of Middlesbro', on the aggressive work of the churches. The association sermon was preached by the Rev. H. Moore, of Stockton, on Hebrews xi. 8. Several resolutions were passed on important public questions; amongst others were the following:—(1.) Thanks to Edward Miall, Esq., for the able manner in which he had introduced the Disestablishment question into the House of Commons, and his many other valuable services, and pledging the ministers and messengers to the strenuous use of all proper means for liberating religion from state patronage and control. (2.) A petition in favour of the repeal of the 25th Clause of the Elementary Education Act of 1870. (3.) A petition against the inequality and injurious effects of the proposed rating of detached Sunday-schools and ragged-schools. The proceedings of the session were brought to a close by a well-attended Home Mission Meeting, at which Mr. Alderman Strachan, of South Shields, presided. The following is a list of the speakers and subjects. The Rev. J. Mursell—Baptists and Ritualism; Rev. P. W. Grant—The relationship of Baptist to other churches; Rev. J. E. Cracknell—Methods of evangelisation; Rev. G. T. Ennals—Our work in the towns; Rev. J. Brooks—Our work in the villages.

We have no space to report the annual meetings of other associations. At the session of the Wilts and East Somerset Baptist Association the statement of home mission work was encouraging, but accounts had been received from some of the mission districts as to the spread of Ritualism, and the determined effort made by "parson and squire" to root out Dissent from certain rural parishes. The returns of baptisms during the year were discouragingly small, and in view of this fact it was resolved that the evening of Sunday, June 8th, be set apart for special prayer, either instead of the usual service or for an hour afterwards.

The report presented to the Essex (Baptist) Association showed an increase of some fifty church members in the district churches; that for Oxfordshire showed a small net increase, and a letter was adopted on "The Position and Prospects of Non-conformity in Villages." The report relative to the Bucks Baptist churches showed that there had been but little progress made during the year, as there was only a clear increase of five. At the meeting of the Notts, Derby, and Lincoln Baptist Association, the Rev. W. Woods, of Nottingham, presiding, the arrangements having been made relative to home and foreign missions, several resolutions were adopted upon public questions—the Education Act, the rating of Sunday-schools, Mr. Plimsoll's bill on loss of life at sea, and disestablishment. At the concluding public meeting the Rev. T. Hayden, of Swanwick, gave an address on "Political Dis-

senters," showing that politics, in so far as they seek the advancement of truth and righteousness, must be a branch of the religious duty of all good and earnest men. The Rev. J. H. Lummis, of Boston, spoke on "The Conversion of Children," and pleaded for their wise and judicious training and early introduction to the ordinances of religion. The Rev. H. Platten, of Nottingham, addressed the assembly on "Our Church meetings," pointing out their true ideal, and the way in which they could and would become a source of interest and profit to all earnest and right-minded persons.

NEW CONGREGATIONAL CHURCH, AYLESBURY.

On Thursday, May 29, the memorial stone of the new Congregational Church at Hale Leys, Aylesbury, was laid by J. K. Welch, Esq., J.P., of London, in presence of a large assemblage. Previous to the ceremony a cold collation was provided in the Corn Exchange, at which the leading Nonconformists of the town and neighbourhood were present. The Rev. E. H. Simpson, the pastor of the congregation, occupied the chair, and besides him were Mr. J. K. Welch, the Rev. J. Guinness Rogers, B.A., of Clapham, and the Rev. W. J. Gates, of Masborough. The company then adjourned to the site for the new church, where there was a goodly assemblage of people. After a hymn and prayer the stone was raised to its intended position, with a jar containing a number of newspapers, and a parchment document containing a history of the church, which dates back from 1707. Mr. J. Kemp Welch then performed his part of the ceremony, and the stone having been lowered to its place and declared to be "well and truly laid," he gave a short address, and concluded by saying that the silver trowel which the committee had presented to him he would treasure up and hand down to his successors as a proof of the sympathy he felt for Congregationalist principles.

The Rev. J. Guinness Rogers then addressed the assembly, and said that what they had to look to was the end for which the building was raised, and the work which they expected to be done in it. He asked them for a few moments to think what this country would be without its churches, its meeting-houses, or its chapels. Suppose all the influences they had brought to bear on the people were extinct; suppose all the buildings on behalf of truth and righteousness, and purity and benevolence, were swept away; suppose all institutions connected with them were to pass into oblivion—what guarantee would there be for the purity and morality of the nation, for the maintenance of Christian faith, and for the maintenance of the happy influences which Christianity brought to bear upon all classes of society? There were those who would extinguish the truth, cast discredit on the Book in which it was contained, and destroy man's faith in the God to whom this building was erected. It seemed to him of exceedingly small importance that the building should be retained if it were to be appropriated to any other purpose than that to which they were about to consecrate it. He had seen among some of the speculations of our modern thinkers a grand proposition or rather a grand vision of some glorious time in which this nation would be emancipated from the tyranny or bondage by which it was oppressed, of faith in any doctrine, in any Gospel, or even in any God. And these writers anticipated a time when we should have these buildings appropriated for grand and glorious ends. Science would be taught in them, concerts given, meetings held for the promotion of women's rights, and all such views. The days of intellect would have come. All he would say was, sooner let these buildings be razed to the ground, sooner let every stone be taken from its kindred stone and let all be consumed by the fires of destruction than they should be used for any purpose except the one grand purpose of preaching the Gospel of the Lord Jesus. (Cheers.) He did not say that these buildings might not be used under certain circumstances for work of a general character. He did not mean to say they would be desecrated if, under special circumstances, they were used for the diffusion of intelligence and morality amongst the people. But he did say, if they were to cease to be used for the one thing to which all else ought to be subservient, if the great object for which they were built was to be forgotten, and instead of being places of worship they were to become halls of science, or simply places of popular instruction, he would rather not see them built at all. Congregationalists were no enemies of science. They had always taken part in the work of enlightening the people. It was in no spirit of antagonism to the spread of knowledge that he spoke, but he was not going to have these things put into the place of that which was more precious. He would have no substitute for the Gospel. No truth was equal, in his view, to the wondrous truth, God is love, and no work to which these buildings could be put would atone for the neglect of that one work, beyond and above all others, the work of winning souls to Christ. They should understand they were building a Dissenting chapel, a Protestant church, but above all a Christian place of worship. They were Dissenters by necessity. They did not want to be Dissenters. The law forced them into Dissent. When it ceased its improper attempt to raise a standard they would cease to be Dissenters. They had no love for Dissent. They were more anxious to find points on which to agree with other people

than they were to differ. They were Dissenters by reason of the law which made the Established Church. They were Protestants, also, for a similar reason. They protested because of the presence in the visible church of Christ of a most deadly error. When it was attempted to build up the power of priestcraft, loyalty to Christ and love for the truth solemnly compelled them to protest. But they were Christians, and they all wished to be Christians by spontaneous love and the action of believing hearts. They were Christians in common with all those who loved the Lord, no matter to what community they belonged, and greater to them than Dissent, and greater to them and grander and brighter than the politics of parties, was charity, which was the basis of all true religion. He believed that in the Church against whose errors they were compelled to protest, there were those who loved the Lord Jesus Christ in sincerity and truth, men about whom he could not help feeling that, wide as was the breach between him and them, there was yet between him and them a bond of union in Christ Jesus. Still, he did not for a moment suppose that love and respect for these men exempted him from protesting against their system. It was in the full spirit of Christian charity that this building had been erected. In conclusion, he said that cursed by want of faith, by want of freedom, France remained to this hour an awful example of a nation which had cast Puritanism from it. The power of Rome was growing; she was troubling most of the Protestant nations of Europe, defying even the embattled strength of Germany. Was she to be allowed to conquer the English nation again? On Nonconformists, to a great extent, depended the answer. Their Evangelical brethren were being quietly pushed out of the Church of England, and his belief was, the necessity was before them of making a determined stand against the insidious approaches of the foe, and like Hannibal vowing "eternal hatred to Rome." So might they promote English freedom and English Protestantism, and extend the glory of English Christianity. (Cheers.)

A large number of little girls and ladies then placed purses on the stone, the total being 413l. 8s.

A public meeting was held in the evening in the Corn Exchange, which was pretty well filled. The Rev. E. H. Simpson occupied the chair.

Mr. Platt, the Secretary, made the financial statement. He showed that since November, when the proposal to erect a chapel originated, up till Wednesday night, the amount raised was 1,406l. 7s. 7d.; adding the amount contributed on the opening day the total was 1,819l. 15s. 7d. The cost of the new building is estimated at 2,600l., and the speaker expressed a hope that the place would be opened free of debt. The church will be in the early Gothic style, and is intended to accommodate about 750 people.

Mr. R. W. Dale has returned to England with invigorated health after a five months' journey in Egypt and Palestine.

The autumnal meetings of the Baptist Union will be held at Nottingham in the week beginning October 18th.

Mr. Orsman acknowledges the receipt of the munificent donation of 1,000l. for the Golden-lane Mission from "An Unknown Friend."

The Rev. W. M. Punshon, the well-known Wesleyan minister, returned to England on Tuesday last week by the Saratonia from Quebec.

The Marquis of Cholmondeley, who is a popular preacher, conducts religious services in his private church at the Priory, St. Helen's, during the summer months. The services for the present season commenced last Sunday.

The Rev. William Henry Payne (Regent's-park College), formerly of Presteign, after six years' devoted and successful labour at Worstead, Norfolk, has accepted the hearty and unanimous invitation of the church, and subsequently the cordial and unanimous invitation of the congregation, worshipping in the Baptist chapel, Bagbrook-with-Hayford, near Weedon, Northamptonshire.

The Rev. J. C. Bedolfe, who last year was under the painful necessity of resigning his church at Falmouth in consequence of utter prostration of health, resulting from the relaxing influence of the climate, and who has since been residing at Bangor, North Wales, has received a very earnest and unanimous invitation to become once more the pastor of the Independent church in the city of Limerick, Ireland, which he resigned some twelve years ago, but not seeing his way clear to its acceptance, has declined the call.

BURNT ASH-LANE, LEE, S.E.—Prior to the erection of a new chapel in connection with the Congregational church at Blackheath, the Lecture-hall in Burnt Ash-lane was opened for worship on the 8th inst., when sermons were preached, in the morning by the Rev. Joseph Beazley, of Blackheath, and in the evening by the Rev. D. Katterns, of Hackney. The attendance at both services was most satisfactory.

THE PRIMITIVE METHODIST CONFERENCE has been held during the past week, at Tonbridge Chapel, Euston-road, being the fifty-fourth annual session. The Rev. S. Antliff was elected president by acclamation, and the Rev. T. Newell, vice-president. At Thursday's sitting, the reports of the missionary and finance committees were read. The contributions for missionary purposes amounted to £32,257 11s. 1d. In the evening a meeting was held in the Conference Chapel in aid of the Metropolitan Chapel-building Fund. The usual denominational business

has been transacted at the daily sittings. A considerable number of young men were received. The book-room report showed that the sale of connexional hymn-books had been 47,268; of Sunday-school hymn-books, 43,163; and of revival hymn-books, 20,032.

GREAT BRIDGE.—An interesting service was held in Salem Chapel on Monday, May 19, in connection with the recognition of the Rev. T. Lord as the pastor of the church. Tea was served to about two hundred friends in the schoolroom, and afterwards a public meeting was held, under the presidency of J. Rutherford, Esq., of Birmingham. Excellent and appropriate addresses were delivered by the chairman and the pastor, followed by the Revs. T. Mays, of Smethwick, J. Wilcox, of Gornal, B. C. Young, of Coseley, W. Whewell, of Coventry, and A. E. Lord, of Hersham.

THE LONDON CONGREGATIONAL UNION.—The first conference of this new organisation will be held at six o'clock, at Finsbury Chapel, on Tuesday evening, June 17th. The general object of the union is to bring the London churches into somewhat closer contact, in the manner of the county unions. A paper is to be read by Mr. White, of Kentish Town, "On Some of the Undeveloped Forces of Congregationalism in London," after which gentlemen from each of the four quarters of the metropolis will describe the present state of affairs in their own neighbourhood, and offer practical suggestions. The conference will consist of the pastors of the churches and delegates chosen by the churches, in the proportion of one to every twenty-five members. The gallery of Finsbury Chapel will be open to the public.

WIMBLEDON.—The opening services of the new Congregational iron church, St. George's-road, Wimbledon, were held on Tuesday, May 20. Two masterly and impressive sermons were preached on the occasion, that in the morning by the Rev. Dr. M'Auslane, and that in the evening by the Rev. E. Paxton Hood. The Revs. J. F. Poulter, B.A., W. Farrer, LL.B., T. C. Hine, E. T. Egg, C. Dukes, M.A., and other ministers, took part in the services. At 2.30 a cold collation, in a marquee, was partaken of by a large number of ministers and friends, not only from the neighbourhood but also from in and around London; after which the chair was taken by G. F. Dickenson, Esq., of Surbiton, whose opening speech was one of hearty congratulation and encouragement. The Revs. A. Buzacott, B.A., and G. Nicholson, B.A., having welcomed the pastor, the Rev. J. E. Tunmer and also Mrs. Tunmer, to the county, Mr. Tunmer responded with a statement of his reasons for deciding to settle and labour at Wimbledon, &c. Among the succeeding speakers were the Revs. C. Dukes, E. T. Egg, and Messrs. Carvell Williams, T. Wickham, W. F. Reeve, and Major Phillips. The day was exceedingly fine, the congregations good, and the contributions most liberal, amounting to about 70l.

SURREY CHAPEL.—An advertisement relative to the laying of the foundation stone of Christ Church, Lambeth, in perpetuation of Surrey Chapel, appears elsewhere. Mr. Morley, M.P., will officiate at the ceremony on the 26th inst., which will be followed by a conversation and public meeting at Surrey Chapel, the Earl of Shaftesbury in the chair. Our readers are familiar with the circumstances which have brought about the removal from Surrey Chapel, and the purchase of the new and valuable site at the junction of the Kennington and Westminster-bridge roads. The total cost of the freehold (8,200l.) has been contributed generously by persons of all ranks and shades of political and religious opinion, and the Rev. Newman Hall makes an appeal to the religious public in aid of the cost of the new buildings. About 12,000l. is still needed. Towards this the pastor of the chapel wishes to raise 5,000l. by the day the foundation-stone is laid. He is confident of being able to get 3,000l. through his own endeavours, and the other 2,000l. he wishes to be collected by his flock. Among those who have subscribed to the perpetuation of Surrey Chapel are the Duchess of Argyll, the Marquis of Westminster, Earl Russell, Earl of Shaftesbury, the Countess of Gainsborough, Lord Ebury, Lady Augusta Stanley, Miss Florence Nightingale, Mr. Justice Lush, the Lord Mayor, Sir Titus Salt, the Deans of Gloucester and Chester, Colonel Beresford, M.P., and several other members of Parliament. The success of the undertaking is mostly due to the unwearied exertions of the Rev. Newman Hall, who, besides devoting nearly the whole of his time to the movement, has given 500l. in money.

Correspondence.

VOLUNTARIISM AND LARGE TOWN POPULATIONS.

To the Editor of the Nonconformist.

DEAR SIR,—May I be allowed to trouble you for help in a difficulty which, as Nonconformists, has frequently been experienced by myself and some of my friends here?

Being occasionally engaged in discussions in this town with Churchmen and others, on questions touching the relations between Church and State, we often hear a charge brought against Dissent, to which we feel ourselves unable to reply conclusively, and which, as far as we can ascertain, is not satisfactorily dealt with in any publication on the subject, either of the Liberation Society, or of independent advocates of Nonconformity.

The charge to which I refer, involves a serious objection against Voluntaryism—no less than the imputation of failure in its practical operation in one important direction; viz., ministration to the poorer populations of our large towns. Facts seem to give colour to the objection; and it is, indeed, the only argument against Voluntaryism, and in favour of the State Church from a religious point of view, to which I cannot find a sufficient reply; but, believing thoroughly as I do in the principles of Nonconformity, I cannot but think that there must be some categorical answer that may be given to this objection, and one in fact that will completely refute it. Impressed with this belief, I apply to you in the hope that you will be able and willing to supply me with the true answer, or at least direct me to some publication where such answer may be found. Or perhaps, Sir, you might see your way to devote an article in your journal to the consideration of the objection. Your doing so would doubtless be productive of good result, and at all events tend to set at rest the doubts of many Nonconformists here and elsewhere, who, like myself, have frequently had the accusation hurled in their teeth, and not known how to answer it.

The following is the argument or objection against voluntaryism, stated as plainly as I can give it:—

It is stated that Dissenters abandon those districts in our large towns which, having been once fashionable, become inhabited by a poorer class, leaving them entirely to the ministrations of the Established Church, and building new chapels for the well-to-do Nonconformist populations in the fresh localities they remove to. As far as my experience goes, facts confirm this statement. Districts which had formerly, when wealthier people inhabited them, Dissenting places of worship, are now left by the Nonconformists without any ministration of religion; their old chapels situated in such districts are given up, and in their stead new and more splendid edifices are erected in the more fashionable localities whither the former wealthier inhabitants of the now poorer districts have removed. Thus, it is said, Dissenting chapels migrate with their fashionable congregations, always following their wealthy supporters. The old districts, so abandoned because they are now populated by the poor, are left to the ministrations of the Established Church, the old churches situated in them not only being still maintained, but also, as the poor population increases, new churches being erected to supply its requirements in localities where a respectable Dissenter would hardly care to set his foot.

Now, so far as Liverpool is concerned, this is perfectly true, and we are constantly being taunted with the facts. I could mention quite a number of Dissenting places of worship which have been given up within the last few years, and their congregations have had new chapels built in the suburbs where they have gone to reside from the lower parts of the town. And it must be remembered that the chapels have not been closed because the population in their immediate neighbourhoods has become thinner or more scanty than formerly. On the contrary, it has become more dense, but of a poorer and lower class, a class which certainly needs religious services as much as any; and here the Established Church, although it does increase its edifices, cannot accommodate the masses who require the Gospel preached to them, but who are abandoned by voluntaryism.

Such, then, are the facts so far as Liverpool is concerned; and although my own experience of other large towns is not sufficient to enable me to speak positively with regard to them, yet I believe it is so elsewhere. These facts are being constantly cast in our teeth by advocates of the Establishment, and they are pointed to as evidence of what is alleged to be the essential weakness of voluntaryism—its necessary concomitant, that it must follow its wealthy patrons who maintain Dissent in temporal things. On the other hand, the Establishment being independent of the precarious sources of voluntaryism, is able to maintain and multiply its churches in the lowest neighbourhoods, and thus to minister to the spiritual wants of the poor and needy in densely-populated districts. In this respect, at least, the Establishment may justly be called the church of the poor, for its sanctuaries are built at their own doors, and are now to a great extent free; while Dissent has abandoned them, and followed the well-to-do and respectable. And the Establishmentarians argue from these facts that, were the Church of England separated from the State, it also would be unable to maintain its churches in the midst of our poor populations, and would have to give them up just as Dissent has done—an inference that the experience of the Free Churches in our large towns seems to warrant.

Now, Sir, how are we to deal with these facts, and give an answer to the very formidable objection based upon them? When called upon to reply to it myself, the only way I have been enabled to do so is by myself exceptional circumstances in the particular cases mentioned of chapels which have been closed; or else by retorting with the charge that the Establishment excludes the poor from many of its edifices by the pew system (a system, however, at which Dissenters, living in glass houses, cannot throw stones). But such replies do not satisfy my mind; nor will they silence our opponents; nor convince those who but for this objection would be converts to voluntaryism, and there are not a

few, to my knowledge, to whom it is the stumbling-block.

I am aware that this objection in another form has been attempted to be met thus: there is no place that voluntary Christianity cannot reach; it sends missions to the heathen in remote lands; and is it, then, to be supposed that there are many spots in our own civilised land it cannot penetrate, much less those lying right at our own doors? Now this is excellent theorising, but nothing more; for here are these facts staring us in the face—the closed chapels in the low and crowded neighbourhoods (one in this town was turned into a low dance-house until suppressed by the authorities, another is now a working-men's club house, and so on); and, again, the new edifices in the more fashionable suburbs—which seems to be the complement of the other fact, and must be taken in connection with it. How are we to reconcile our theory with these facts? How shall we make it appear, in spite of them, that voluntary Christianity does accomplish what we claim for it? Does it not thus rather seem to desert the poor and needy and the depraved, who most require the Gospel preached to them, in order to minister to the rich and respectable who patronise and support it?

The maintenance of town missions by Nonconformists will not help us much to overcome the difficulty. However it may be in other towns, in Liverpool at least Church Scripture-readers do more work among the poor than Dissenting town missionaries. Indeed, if both display equal earnestness, it must necessarily follow that the work of the Church missionaries will be more successfully carried on than that of the Dissenters, because the churches which send out Scripture-readers are situated generally in the very heart of their districts, and are thus so many centres of influence, their doors standing open to receive those whom the Bible-readers may induce to attend. These churches are on the spot, on the very scene of their mission labours. On the other hand, the Dissenting missionaries labour under a great disadvantage, because the chapels of the congregations which maintain them are situated at a distance, in more respectable localities, where the poor cannot be induced to attend them. The influence of these places of worship is thus not felt where their town missionaries labour, and the good the latter are able to do will be proportionately less than that of those whose churches are situated in the immediate neighbourhoods of their work!

No, Sir, apart from all this, there stand the facts that Dissenting chapels are given up when their localities become low and crowded, and the preaching of religion is the more needed; while the wealthier part of their congregations go elsewhere, and build new structures for their own accommodation; but the churches of the Establishment remain in the low and populous districts, and new ones are built, or chapels of ease opened, as their populations increase still more.

This, then, is the objection which presents such difficulty to myself and others. It is a grave objection, and one we should meet fairly and honestly. Believing heartily in the principle of voluntaryism in religion, I feel certain this objection can be met, honestly, fairly, and fully. There must be an answer to it, if the principles we hold be true at all. What then, is the answer? Both for my own satisfaction, and that of my friends and others unknown to me, who have had to bear the accusation stated above; and also that we may be in a position to give a conclusive reply to our opponents who cast the charge at us, and so remove the reproach which we as Dissenters have to suffer, I am most anxious to know what is the true answer to this objection.

Can you, Sir, help us out of the difficulty? If, as already suggested, you could devote an article to the consideration of it, it would, with the wide knowledge of facts you could bring to bear on the subject, greatly assist Nonconformists here and elsewhere who now find it hard to hold the ground against the attacks of the Church party; and so advance the cause we have at heart. Apologising for the length of this letter.

I am, Sir, yours respectfully,

Liverpool.

J. QUAIL.

THE DAILY NEWS.

To the Editor of the Nonconformist.

SIR,—It strikes me that some of your correspondents are a little too hard, not to say unjust, to the *Daily News*. They have preferred against it one of the commonest complaints made by almost every class in the community against nearly every journal. That is, that sufficient attention is not paid to their special interests. If you look at an article in the *Cornhill Magazine* of this month on the French newspaper press you will find that complaint to have been just as rife more than two hundred years ago as it is now, and that the editor did then what every wise editor will do now—he paid no attention to it, but conducted his journal according to his own judgment.

The case of the *Daily News* is not, I think, an argument in favour of a narrow-class newspaper. That journal has broad sympathies; it has done magnificent work for the Liberal cause, including a most upright and able advocacy of those educational and ecclesiastical measures which are supported by the extreme members of that party; this, with its unbounded enterprise, has secured to it its present high position. What is proposed to be substituted for it? A paper of narrower sympathies,

mainly the organ of a class and of a class that certainly will not support it—that, I may be excused for saying, cares very little indeed for its own literature, and not very much for literature of any kind. Any person who should choose to risk his money in attempting to found a Nonconformist daily newspaper would take the first step on the road to ruin. It is very well to advise that this should be done. Will the people who give the advice risk every penny that they are worth to back the advice?

As a reader of the *Daily News*, it seems to me that that journal caters, like other journals, for the class that gives to it, on the whole, the most support. It ignores no public movement or set of public meetings. Certainly it does not report the proceedings of Convocation at great length, and the great Nonconformist societies get small space allotted to them; but I should imagine that the ordinary readers of the *Daily News* care very little either for Convocation or for the Nonconformist societies. Those who do care can read such news in the *Guardian*, the *Nonconformist*, and other class journals. I admit the force, however, of some of your correspondents' remarks, for instance, of the observations that have been made as to the extent of space which the *Daily News* devotes to races. Now, I never went to a race in my life, and shall never go to one, but suppose that such information is popular with a large majority of *Daily News* readers? Perhaps some of your correspondents have no idea of the wide interest taken in such matters. As an illustration I can inform them that the weekly circulation of the *Sporting Life* is upwards of 90,000, and that in extraordinary cases the sale has risen to a quarter of a million, and this is only one out of several sporting journals. When, Sir, Nonconformists take such interest in Nonconformist politics as other people take in races, you will find that full justice will be done to their proceedings in the *Daily News* and all other journals. I do think that the *Daily News* commits an error of judgment in giving so much space to sporting matter, and that, so far, it is exercising a bad influence, but this is only one mistake. There may be another in the fearful reports of the Tishborne case, but when people read them what, are you to say?

I give these hints in the hope of toning down a little of the dissatisfaction of your correspondents.

I am, yours, &c.

A LIBERAL.

June 9.

THE HOUSE OF COMMONS AND LABOURERS' GRIEVANCES.

To the Editor of the *Nonconformist*.

SIR,—You have more than once expressed a kindly feeling towards the patient toilers of our fields. In common with every true philanthropist you have felt unable to withhold from the present movement amongst them for a better social and political position, your hearty sympathy. It is cause for infinite thankfulness that while episcopal maledictions and aristocratic denunciations have been showered upon the awakening hinds, the Nonconformist press has been unanimous in bidding them God speed.

I have felt extreme thankfulness also in discovering among the Nonconformist ministry a great deal of latent sympathy with the labourers. And in not a few cases something more pronounced has been forthcoming. I hardly knew while at the Leamington Conference of agricultural workmen last week, whether most to envy or admire the hearty and invaluable service rendered to the "Union" by one of the Congregational ministers there, the Rev. Mr. Attenborough.

At the cost of much misrepresentation and abuse, he has fearlessly sided with the labourers and given them no stinted support. And he has his reward. While others seem languishing for want of heart or dying of respectability, he appears to be blest with an earnest and energetic following, and contributing a fair share towards the vitalising of that fair but feeble town.

But this is a digression. I took up my pen not to laud a brother worker in an unpopular cause, but to say a few plain words about the treatment of what may be called "people's" questions by their friends in the House of Commons.

Among such questions it may be remembered that one was asked by Mr. Auberon Herbert a week or two ago, respecting the action of our Highway Board dismissing from their employment two men named Harris and Wheeler, on account of their being members of the Labourers' Union.

The answer given by Mr. Stansfeld was a letter received from the clerk of the board, which the right hon. gentleman read to the House. Of course it was received by members as conclusive, and the worthy member for Nottingham was almost made to appear ridiculous. This testimony was not, however, worth the paper it was written on. The writer of that letter, which was so worded as to convey an impression utterly wide of the truth, is the legal adviser and clerk of our only too celebrated bench of magistrates, as well as the clerk of this precious conglomeration of justices, squires, and farmers, called the "Highway Board." Of course on receipt of the Government inquiry he at once framed a suitable and judicious reply; and of course the imperative claims of the public whose interests they were sworn to promote led the board to take the much-

regretted and apparently severe step with reference to the men. The possibility of an imperious mandate issuing from the headquarters of the union that the men were to strike without an advance of wages, left them no alternative; though it seems no such awful catastrophe had been threatened. The utmost that had already been done was a modest request of a rise of a shilling, and this was met by a refusal at first, and afterwards a reluctant compliance. And might we not be at the mercy of the men? And—but enough. Seriously these apprehensions were a complete bugbear.

Anything more absurd than the paltry pretext for the dismissal of the men was never invented even by a special pleader. It was done in the interests of the public, forsooth! And the reading of this candid epistle by Mr. Stansfeld elicited landlord cheers and the "well done" of the *Standard*.

Now, Sir, what does the House think the working men of England say about such paltering with their interests? Is it possible that hon. members imagine that the contemptuous disregard of notions and inquiries made on behalf of the toiling millions by their friends in the House is unheeded by them? If so, it is high time they were undeceived. Those of us who mix a good deal among working men are often filled with anxiety and alarm at the manifestations which we witness of a growing contempt for constitutional modes of redress. A feeling is taking possession of them very much akin to despair. I wish Mr. Gladstone could have heard the prolonged cheers which greeted the only revolutionary utterance from Mr. Arch I ever detected at the great conference of agricultural labourers last week. I am quite sure it would not have been lost upon the Premier. There would have been henceforth fewer instances of official superciliousness when questions touching the great heart of the masses were asked on their behalf. The truth is our political leaders are too prone to shut themselves up in a sort of fool's paradise. They seem to assume that those six hundred young gentlemen, landlords, and millionaires, whom they move amongst and speak to night after night, are really the English nation. This is the origin of half our troubles. The naked fact is that not a tithe of the real thought of this country is represented in Parliament. Nineteen-twentieths of the legislation which is carried on is outside the sympathies of the people at large. Their feeling is that they have neither part nor lot in the matter.

Now this is every way disastrous. The bone and sinew of our country are being driven away. The insensate folly which this highway-board despotism serves to illustrate, is decimating the ranks of the field labourers. Invitations of the most pressing and alluring character come to them from all parts of the world. And much as our peasantry cleave to the old home, they are forced by their depressing circumstances to accept them. Yes, they are going. The manhood of England is leaving it. The very men whom above all others we need to develop our resources, and, if occasion demands, to defend our homesteads, are going off by thousands to swell the triumphs of Brother Jonathan. If private individuals cannot be legally prevented from an oppression which tends to this public calamity, I enter my solemn protest as a ratepayer against a corporate body's doing so.

I am, Sir, yours faithfully,

ARTHUR CLAYDEN.

Faringdon, June 4, 1873.]

A CORRECTION.

To the Editor of the *Nonconformist*.

SIR,—Your correspondent, Mr. J. McDougall, in his letter of last week, has fallen into an error in saying that "Mr. Gladstone's estimate of the amount which would have to be given in the process of disestablishment to the ministers, members, and patrons of the Church of England is not original," and as proof refers to a similar statement made by Mr. Disraeli in a speech delivered at Manchester in the spring of 1872. But if your correspondent will refer to Mr. Gladstone's speech when addressing a portion of his constituents at Ormskirk, October 21st, 1868, he will find that Mr. Gladstone then repeated what he had previously stated in the House of Commons, viz., "That if we attempted to disestablish the Church of England on the same principles as we ought certainly to proceed in Ireland; that is, with a perfect regard for vested interests, a careful regard for property rights, and for private and recent endowments, the effect of that would be that the Church of England, in commencing her existence as a voluntary society, would, if they took stock, commence with 80,000,000l. or 90,000,000l." (millions) "in her pocket." It will be seen by this that it is Mr. Disraeli, and not Mr. Gladstone, who deals in second-hand statements.

I am, yours respectfully,

MEREDITH T. WHITTAKER.

Scarborough, June 7, 1873.

THE READING SCHOOL.

To the Editor of the *Nonconformist*.

SIR,—In your impression of the 14th inst. appears a letter from the pen of Arthur Clayden, of Faringdon, upon the above subject.

Without following Mr. Clayden through every paragraph of his letter, or attempting to correct the many

inaccuracies into which he has fallen, I will, with your permission, as a Nonconformist of Reading, and as one of the trustees to whom I presume he alludes, venture to give a brief outline of the history of the school, and also say a word or two in reference to the working of the institution which forms the subject of his criticism—not so much by way of rejoinder as to state the facts and then let others judge if the Nonconformists of Reading have been "sold," as suggested.

The Reading School was founded in 1487 by Abbot Thorne, under the direction of Henry VII., who provided the headmaster with an annual stipend of 10l., and set apart the ground floor beneath the present town hall as a school house. Both the building and endowment formed part of an obsolete charity known at that time as the Hospital or Almshouse of St. John.

This building was used for school purposes until 1781, and the stipend was paid to the master by the abbot for the time being, until the dissolution of Reading Abbey in 1539, when Henry VIII. charged the amount upon the Manor of Cholsey, which had formed a portion of the Abbey estates.

Under the charter of Elizabeth the stipend became payable by the Corporation of Reading, to whom certain Crown rents were surrendered in consideration of the corporation assuming the obligation, and at the same time the privilege of "nominating, electing, appointing, and removing the headmaster," was also vested in the corporation. The charter of Elizabeth remains in full force to this day, having been confirmed in these respects by the "Reading School Act of 1867."

Archbishop Laud, who was a native of Reading and educated at the school, gave, in the reign of Charles I., a rent charge of 200l. per annum, charged upon a farm at Bury, to various charitable uses, assigning "two-twentieths" of such income as an addition to the master's salary. From the increased annual value of the estate, the master's income from this source may be now estimated at nearly 50l. per annum, which, with the sum of 10l. payable by the corporation under the Charter of Elizabeth, raises the present value of the endowment to the headmaster to about 60l. per annum.

Archbishop Laud also appointed as visitors of the school the Vice-Chancellor of Oxford, for the time being, with the warden of All Souls and the president of St. John's, Oxford, for the time being.

Another benefactor to the Reading School was Sir Thomas White, also a native of Reading, and who was Lord Mayor of London and founder of St. John's College, Oxford. He founded, in 1557, two scholarships of the annual value of 100l. each tenable at St. John's College for five years.

The School House, which was afterwards the scene of Dr. Valpy's labours, was purchased by a public subscription, commenced in 1771, for the purpose of extending the usefulness of the school, and was vested in trustees—the trustees being the visitors for the time being appointed under Laud's will, and the Mayor of Reading for the time being.

Ten years later, Dr. Valpy, at his own cost, made considerable additions to what had then become the new school premises, in consequence of the inconvenience which was found to arise from the old schoolroom being situated beneath the Town Hall.

After the retirement of Dr. Valpy the school gradually declined, till at the time of the inquiry of the Schools Commission, held at the school house in 1866, there were only two pupils on the roll. Shortly after which the school was closed, and the Reading School Act of 1867 was promoted by the Corporation of Reading.

Under this Act the proceeds of the old school property, and the funds and property of an obsolete charity known as John Kendrick's Loan Fund, became vested in the trustees indicated by the scheme for the purpose of resuscitating the school. These funds were supplemented by public contributions to the extent of nearly 10,000l., exclusive of several scholarships given by local gentlemen tenable at the school and also at the universities.

The school is by the Act placed under the management of thirteen trustees, consisting of the Mayor of Reading for the time being, the six aldermen of the borough for the time being, the vicars for the time being of the three parishes of St. Mary, St. Giles, and St. Lawrence, Reading; and three councillors of the borough, to be from time to time elected by the council.

An eligible site of nearly thirteen acres was secured by the trustees some little time after the passing of the Act. Plans were prepared by Mr. Waterhouse; and in July, 1870, the principal stone of the building was laid by the Prince of Wales.

In September, 1871, the building was so far completed as to be suitable for the reception of pupils, and the opening ceremony was performed by the then Lord Chancellor (Lord Hatherley), the head master having been appointed two or three months previously.

From the time of the opening, little more than eighteen months since, the school has enjoyed one continued run of success, the pupils now numbering upwards of 200, and with every prospect of continued increase.

Nonconformists, although forming a numerous body in Reading, are nevertheless not sufficiently strong to have founded an institution of so public and efficient a

character, combined with so moderate a cost for the educational facilities offered as that of the Reading School, and they therefore thought well to lend their aid and co-operation towards the erection of an institution which must be of lasting benefit to the town, by gathering up the ashes of the old foundation, and creating anew the Reading School.

That the doctrines of the Church of England are taught to those who are boarders, and to those of the day pupils whose parents request that their sons should attend the Sunday services of the school, is quite true; but as was well said by an alderman of the borough a short time ago, the school is open to Jews, Turks, infidels, and heretics without distinction, and its emoluments are open to any such who may attain them without any religious disqualification whatever.

A boy, whose parents reside in Reading, need not "remain as ignorant as a Hottentot," but can obtain a first-class classical or modern education for a sum varying from 10*l.* to 20*l.* per annum, according to age, and this free from any doctrinal or sectarian teaching if his parents, or those standing in *loco parentis*, so desire.

One fact is worth a column of criticism. The present captain of the school is a Nonconformist, a son of Nonconformist parents, and a brother of a New College student, and is as certain as anything can be certain to obtain a scholarship tenable at one of the universities. Take also another illustration. In a recent competition for scholarships tenable at the school, the son of a Nonconformist, who is also a deacon of one of the Independent churches in the town, was a successful candidate; in fact, the advantages of the Reading School are open to all denominations, and all "may compete for the intellectual crown" without receiving "daily doses of diluted Popery." The boys do not suffer disabilities, and "the conscientious Nonconformist" need not fear that "his children's minds will be impregnated with the awful blasphemies of the prevailing Anglicanism," or that "their tender nature will be tampered with by priestly impostors," and there is no reason to believe that the catechism from which the quotations are made by Mr. Clayden, forms "in effect" the basis of the doctrinal teaching of the school, or that "the school is to all intents and purposes an out-and-out High-Church one."

I hesitate to trespass further on your space, and yet I should just like to state that the headmaster need not be in orders. The scheme only requires that he shall be a graduate of one of the Universities of Great Britain or Ireland, and although the present headmaster is in orders, and although some others of the candidates for the office were not only not in orders but were also Nonconformists, yet the Corporation of Reading, consisting of Nonconformists as well as Churchmen, unanimously elected Dr. Stokoe because he was thought him to be the best man for the position.

That the corporation made a wise choice is to be found not only in the success of the school, but also in the honourable manner in which it is worked in this matter of religious teaching. As an instance of this I may mention that to prevent the possibility of any misconception on the point, Dr. Stokoe some time since addressed a circular to the parents of the Reading pupils requesting those who wished their sons to attend the religious services of the school to notify such wish to him. It therefore follows that only those—whether Churchmen or Nonconformists—who express a wish for their boys to attend such services, are expected to attend.

I admit that conscience clauses are not usually worked in this fashion, and possibly Mr. Clayden's experience in the rural parish schools to which he refers, will not lead him to regard it as the same "precious article."

The headmaster of the Reading School enjoys the confidence of the Reading Corporation and the school trustees, and I presume the corporation and the trustees enjoy the confidence of the burgesses of the borough, and thus so far the school has worked well. When the contrary is the case, if ever it should be, let the burgesses look to it, for by the school scheme they have virtually the appointment of headmaster and the management of the school in their own hands. The members of the board of trustees under the scheme are all such *ex-officio*. Four of the trustees are at the present time Nonconformists, and one-third of the members of the corporation are at the present time Nonconformists. If the Nonconformists of the town wish it, and are strong enough, all they have to do to secure a Nonconformist as the headmaster of the school whenever a vacancy shall arise, is in the meantime to elect Nonconformists to the council, or if they wish to increase the Nonconformist element on the board of management, all they have to do is to elect Nonconformists to the council.

By these means they may "to all intents and purposes" keep and maintain the school, at all events for Reading boys, "a perfectly free and unsectarian school."

I venture to think, therefore, the Nonconformists of Reading have not been "sold" but have secured all they bargained for; that they are better off than they would have been by an scheme framed by the Endowed Schools Commission; that they do not live in dread of a hostile motion from Lord Salisbury, or any other noble Peer; and that above all they have the thorough satisfaction of having looked beyond the narrow bounds of sectarian prejudice in lending a hand towards resuscitating a school of which the town with regard to the past and

present may well be proud and whose history in the future may be regarded with hope and confidence.

Another engagement prevented me from being present at the public dinner at which Mr. Clayden delivered himself, and as "the gentlemen of considerable influence in the Free Churches" is just now on the continent, whilst "the witty pastor" also referred to in Mr. Clayden's letter is likewise from home, I have not been able to hear from them what transpired; but as far as I can gather from others who were present explanations were offered to Mr. Clayden, which it was supposed had been satisfactory. With every apology for troubling you at such length,

I am, yours very truly,

PETER SPOKES.

Reading, May 20, 1873.

THE ENDOWED SCHOOLS COMMITTEE.

MR. SCHNADHORST'S EVIDENCE—SECOND DAY.

We now give a digest of the evidence of Mr. Schnadhorst, secretary of the Nonconformist Central Committee, given before the House of Commons committee on the second day of his examination. The recent pressure upon our space has obliged us to hold it over.

The examination of the witness was begun by Mr. Welby, who elicited that Mr. Schnadhorst considered the Endowed Schools Act had been administered in a spirit not altogether fair to Nonconformists, and that the commissioners had shown undue favour to the Church of England. He had not the slightest doubt of their good intentions, but it was open to question whether their machinery for the nomination of governors was satisfactory. Their complaint was not only that suitable constituencies were not selected, but that when they were, the number of elected governors was so limited in proportion to the total number. If the figures given in the official returns as to the composition of governing bodies already appointed were analysed, it would be found that the popular element was extremely limited.

How would you propose to carry out the system of popular election?—In many places where certain organised bodies are invested with a power of selecting trustees, a better class of trustees would probably be selected by a direct appeal to the constituency, and in many cases the number whom they are instructed to select should be enlarged. In my evidence in chief, it will be remembered that I said that, in my judgment, the character of persons selected to particular positions depends not only upon the constituency which selects them, but very much upon the duties which they are called upon to discharge. In many cases where boards of health, Local Boards, and Burial Boards are entitled to appoint trustees of schools, a superior class of trustees would be selected, if an appeal were made directly to the ratepayers.

In reply to Mr. Neville-Grenville witness said he thought the composition of the Walsall board one of the most satisfactory. It was composed of thirteen governors, six being in the first instance co-optative, and there would ultimately be four; the whole of the co-optatives were Churchmen, but there was a majority of representative governors—nine being elected by the school board and the town council; so that ultimately the representative element would do justice to the ratepayers. He objected to the Wells scheme, because out of the eight nominated governors, three were so selected as to insure their being members of the Established Church, and five only were elected by the corporation. He objected to the bishop nominating one, and the dean and canons two.

But on the other hand, do you not think that, considering the very strong Church character which the school had in the first deed, many persons would object to the persons who are by law resident in the place, like the bishop and the dean and canons, being entirely omitted from the future governing body?—The ground which I take is this; that whatever may have been the history of the school, or the terms of the trust, under the Endowed Schools Act, it is decided to be an undenominational school; and Nonconformists and Churchmen have equal rights in regard to the government of the school and the enjoyment of its advantages. Therefore it seems to me not to be right, that in the constitution of the schools as reorganised, the election of three governors out of the eight should be vested in bodies which necessarily impart a sectarian character to the scheme. I think that whatever the consideration due to the bishop or the dean and chapter may be, it has been amply provided for by the character of the co-optative governors who have been nominated. There are eight co-optative governors, and out of eight, seven are members of the Church of England. Do you know their politics?—Six are Conservatives, and two are Liberals.

Mr. John Talbot questioned the witness as to the representative character of the Central Nonconformist Committee. In the course of his reply Mr. Schnadhorst said that to a very large extent the Wesleyan body would be prepared to allow the committee to speak on its behalf; the action of the committee in respect to elementary education being to a considerable extent supported by a majority of Wesleyan ministers, and by at least three-fourths or seven-eighths of the smaller body of Methodists:—

Have you any means of ascertaining what is the pre-

valent opinion of what I may call the lay members of those bodies; you do not represent the ministers only, I suppose, but you represent the body of the Nonconformists, do you not?—I should say that there is not so wide a distinction between ministers and laymen in the Nonconformist bodies as there is in the Church of England or the Church of Rome. The sympathy of opinion between the two classes is extremely close, and in the main the one may fairly be said to represent the other.

By "sectarian exclusiveness" he meant the keeping of what they regarded as, in the truest sense, national endowments under the exclusive control of the Established Church—

That is to say, that they were given to the Established Church, and the members of the Established Church did not think it right to throw them open to all other religious bodies; is that what you mean?—No; I mean that they were given to the nation.

If they were given to the nation, why did not the nation have them?—Because the nation has outgrown the Established Church; the endowments have remained with the Church, while the nation has gone beyond it.

Can you show with regard to any of those endowments that they were given to the nation, as you call it?—The main object of many of those endowments was education, and the question of their connection with the national Church was a subordinate consideration: in addition to that, when many of those endowments were given, the national Church was in a much truer sense a national Church than it is now; and because many persons, from religious convictions, have gone outside that Church, it does not follow that they have surrendered their privileges and their rights in those educational endowments.

But the words "sectarian exclusiveness" seem to convey a reproach, and I want to ascertain, if I can, the ground upon which you put that reproach upon the Church of England?—I was asked a similar question, I think, at the last meeting, and I illustrated it with reference to the school with which I was most familiar, namely, that of Birmingham. It is clearly admitted that there is nothing in the trust of the Birmingham school which should make it a Church of England endowment; and yet up to the present time the governing body has been kept exclusively in the hands of Church of England. I call that an instance of sectarian exclusiveness.

You say that those endowments were given to the nation; in the same way would you maintain that the edifices and church buildings were given to the nation?—I should.

Then on your principles you would take all the churches which are built all over the country from the Church of England, and throw them open to all denominations?—I think that all Church property is national property.

The questioner did not think the word "sectarian" would be found in Johnson's dictionary, and Mr. Schnadhorst thought it hardly fair to ask him to give an explanation to which Dr. Johnson found himself unequal. By "sectarian exclusiveness" he meant the possession by one sect of rights, privileges, or property, which should belong in common to all. Mr. Talbot then proceeded to question the witness on the Wells scheme, and quoting some words from the trust relative to attending church on Sunday, asked if they did not constitute a strong claim for the Church to have some share in the control of the school. The witness replied that the Act required the school to be an undenominational foundation, and that was the ground of his objection to the constitution of the governing body—

Do you think that it is safe to put such a matter as the election of some of the governors of these important endowments in the hands of a purely popular body?—Undoubtedly; I have the strongest faith in the principle, and it appears to me that if the people are fitted to elect members of the House of Commons, they are certainly fitted to elect governors of endowed schools.

In your next answer you say that the appointment of the clerical *ex-officio* governors, in your judgment, was distinctly contrary to the 17th clause of the Act; will you tell me why you think it was so?—I shall be happy to give you my opinion upon that point, though, seeing that the ground which we took a long while ago, when we first began to examine this Act, has since been affirmed by the Judicial Committee of the Privy Council, it seems scarcely necessary to do so. The 17th clause provides: "that the religious opinions of any person, or his attendance or non-attendance at any particular form of religious worship, shall not in any way affect his qualifications for being one of the governing body of such endowment." A rector or vicar owes his position to the fact that he holds certain religious opinions; he could not otherwise hold that position; and therefore it must affect his appointment as governor of one of those schools.

Does not the rector of the parish, or the bishop of the diocese, occupy a certain position in the parish or in the diocese quite independent of his religious opinions?—I am aware that the rector or vicar of a parish holds certain official positions, but it would be impossible for him to hold those positions unless he held particular religious views; and the fact that he holds those official positions is no argument in my mind for adding to them.

For instance, he is *ex-officio* chairman of the vestry, and presumably, therefore, the law implies that he has a position of dignity in the parish; but yet you think that because he must be a member of the Church of England, he is to be excluded from having the same position with regard to these educational schemes?—I do. Of course it will be no information to the honourable member for me to say that as a Nonconformist I am anxious, not only that a rector or vicar shall not be an *ex-officio* governor of endowed school, but that he should be deprived of the other positions to which he alludes.

Is it not reasonable that a person who is bound by law to reside in the parish, should be an *ex-officio* governor of such foundation as these?—It would be very reasonable that he should be a member of the governing body in another capacity, provided that combined with residence, he also possessed the suitable qualifications; I am not prepared to admit that the fact that a person is compelled to reside in the parish

carries with it also the necessary qualifications for this particular position.

Is it not the truth that a great part of the grounds of your objection to this *ex-officio* position is that you do not like the rector or vicar of the parish to be in a different position from the Dissenting minister?—In other words, we object to anything which violates the principle of religious equality, and we think that this appointment does so.

Subsequently the witness said it was not because the Dissenting minister was not appointed that they objected to the clergyman as *ex-officio* governor. They did not wish Dissenting ministers to be appointed, and what they did not wish for their own ministers they did not wish to see extended to the ministers of any other church. They wished that all alike should stand on their merits, and no doubt those who had merits would be elected—

You do not object to the *ex-officio* governors as such but only to the clerical *ex-officio* governors?—We have not raised any objection to *ex-officio* governors, though if I may express my own opinion, I think they are open to very serious objection; I should prefer to see no *ex-officio* governors; as an illustration, in many large towns the mayor, or the chairman of the School Board, is appointed an *ex-officio* governor; upon general grounds, of course, these appointments are quite unobjectionable; but supposing the mayor to be appointed a co-optative governor, he holds the office only during the year of his mayoralty, when he has other duties which will amply occupy his time; the same remark applies as regards the chairman of the school board.

It was undoubtedly as possible for a Nonconformist to have a sectarian bias as a Churchman, but in the election of governors by such a body as a town council the members selected would probably be chosen without regard to their religious opinions, and on educational grounds, but if the bishop or dean and chapter chose the governors, religious opinions would be a preponderating consideration. He did not contend that Churchmen had more sectarian bias than members of other denominations. If governors were elected by the deacons of a Nonconformist church, they would probably be influenced rather by religious than educational considerations. Mr. Talbot proceeded to question the witness as to the opposition raised in various localities to the appointment of clerical *ex-officio* governors, and referring to a previous answer that had been given, said:—

Does not that look rather as if you had excited their opposition, than as if it was spontaneous?—If it looks so, it was not the fact. I imagine that any new Act, such as this, is not immediately watched with that care and attention which it may always require; and it was simply because the operations of the commissioners had not excited sufficient public attention that objection had not been raised to that particular provision. Another reason might probably also be assigned, viz., the appointment of a clergyman as an *ex-officio* governor in any particular instance, or occasionally, might have raised no opposition, but the strength of the Nonconformist objection arose when it was found that the commissioners appeared to be acting upon that as a principle in nearly all their schemes.

Do you not think it very probable that in many parishes, if you had not interfered with them, this appointment of clerical *ex-officio* governors would have passed unchallenged?—It possibly might; not because the objection was not felt, but because it is not always an agreeable thing, especially in a limited locality, for neighbours to object to persons in a position of authority and influence, such as the rector or vicar frequently occupies.

Is it not true that in many, and I may say in most of the parishes in the country, where the clergyman exercises a sound discretion, his position as the spiritual head of the parish is recognised by Dissenters as well as by Churchmen, and that they look up to him with respect?—They look up to him with respect, no doubt, whenever his personal qualities call for it.

Is it not notorious that there are very different feelings between Churchmen and Dissenters in some large towns from those which prevail in the large majority of the parishes in the country?—I am very much disposed to question that. The difference is this: that in a large town opinion is free and unfettered, whereas, in country parishes it is not. The same feelings and opinions exist; but in the one case there is free expression of them, and in the other there is not.

He did not personally recognise the wisdom of religious endowments, for such bequests appeared to show distrust of the genius of Christianity; but if they were left, the terms of the Act, he thought, afforded sufficient protection.

But supposing that endowments have been left for the teaching of the doctrines of the Church of England so distinctly that there could be no dispute about the intentions of the bequest, would you think it unreasonable that the members of the Church of England should wish to be protected from having the governing bodies of those endowments composed of persons of religious views differing from their own?—I think that it is not unjust to expect that, for a certain length of time. I do not think it wise to recognise it in perpetuity. If I understand the Act aright, it recognises such facts during the life of the founder, and for fifty years subsequently; and it appears to me that whatever might have been the object of the founder originally, then it is time for the State to reconsider the terms of the trust.

Would you not think that the welfare of the State would be best secured by having respect to the intentions of the founder?—I am not prepared to admit that; I think that, in many instances, the interests of the State would be best served by disregarding the views of the founder.

Mr. Illingworth next examined the witness, and among other questions asked:—

You were asked by an honourable member, at our last sitting, whether the great preponderance of Churchmen on the governing bodies was not owing to the fact that the large majority of men of culture were members of the Church of England; do you think that that is the reason why they have been so generally appointed?

—I do not myself think so for a moment. Of course it is perfectly well known to every one that for many generations Nonconformists have suffered serious disability in respect to the national educational endowments, that it is only lately that they have had an opportunity of obtaining a share of the education afforded by the Universities, and that even now that is restricted; still I am not at all disposed to admit, for a moment, that the proportion of Nonconformists to Churchmen in the schemes represents the comparative fitness or culture of Nonconformists and Churchmen. On the contrary, I think that, taking classes as a whole, who take a public interest in national matters, a fairly equal proportion of men fitted by culture and education for serving on these governing boards might be found in the ranks of Nonconformists as in those of Churchmen. I should like to say further, that if it were true that the reason for appointing so many Churchmen as co-optative governors were the fact that the Church furnishes a larger proportion of men of culture, and men specially fitted for the position, then these questions naturally suggest itself to my mind: What is the object of hedging round the election of these governors by the restrictions and limitations of the kind which we find in these schemes? If Churchmen are best fitted to be governors of these schools, why can they not trust the people?

Do you think that Dissenters should be disqualified from being on the boards of schools coming under Clause 19, seeing that a large part of the work of the school is that of secular education?—I think not; I think that so long as the children of parents belonging to all denominations, are allowed to have the advantage of the secular instruction of the school, it is not an unfair thing that Nonconformists should be represented upon the governing body.

And you think that if there existed in the scheme the restriction as to religious teaching, that would be a sufficient protection as to the peculiar character of the school?—I think so; it seems to me that the grievance of those who complain of Nonconformists having a share in the government of schools under Clause 19 is a very small grievance by the side of that which we advance, viz., that undenominational schools start with a large preponderance of Churchmen upon the governing body. If the governing body is composed exclusively of Nonconformists, Church of England teaching will still be given in school under Clause 19, and the masters will still be members of the Church of England; but if you start an undenominational school with a large majority of members of one particular denomination as governors, there is nothing at all in the scheme to prevent their making it a strictly denominational school, subject only to a conscience clause, which has been considered inefficient in regard to elementary schools.

Mr. Powell examined the witness minutely as to the representative character of his committee, but without touching fresh ground, and then proceeded to refer to the cases of Wigan and Bradford. With regard to the latter, Mr. Schnadhorst said four of the co-optative governors were Churchmen, and four Nonconformists. He did not think there was any ground of complaint as to the co-optatives appointed in the Bradford case, but it was the only one in which there was such a proportion of Nonconformists to Churchmen among the numerous schemes placed before them.

I believe you strongly favour the principle of direct popular election, as distinguished from either town councils, or from boards elected by town councils, or by authorities similar to your councils?—I did not intend to convey the impression that I preferred popular election as against election by town councils; I am rather disposed to favour the directly representative element in cases where bodies inferior to town councils have been entrusted with the nomination of governors; I can imagine that in a large town the duties of a town council may be such as to secure men of superior ability and qualifications; but if you go into the smaller districts, and take boards whose duties are of an inferior kind, it is probable that the men who compose those boards would not be really of equal capacity with the men who would be elected directly by the ratepayers for this special purpose.

They thought election by vestries open to objection, no doubt all parishioners had the same rights, but in rural districts it was very often difficult for a Nonconformist to exercise those rights freely.

Then you think that liberty does not exist in the country districts of this country?—I do think so in very many cases; I had an illustration of that brought under my notice not so very long ago, in which a correspondent informed me that the vicar of the parish in which he lived objected to anyone attending the vestry meeting who did not pay the voluntary church-rate; of course we know that that is perfectly illegal, but still the fact that the impression was current is sufficient to show that it would operate as a disqualification.

Do you not think that Nonconformists, as a body and as individuals, are pretty well alive to their own rights?—Undoubtedly they are, but unfortunately a small minority have not always the power of protecting themselves.

Then what body would you have in a country district to regulate any endowed school which might exist therein?—In many cases election after the manner of school boards would be preferable.

You were asked whether you would leave to the different denominations the religious instruction of the children away from the school, or separately from the regular school teaching, and you answered in the affirmative; do you think that the people of this country are in favour of that view?—I am scarcely prepared to speak on behalf of the people of this country; I am prepared to speak on behalf of the body which I represent.

Are the opinions of the members of your committee in favour of the view that the people of this country adhere to the sentiment which you have expressed in your answer to that question?—If the honourable member will excuse me, I think that is the same question in another form, only rather more difficult to answer. I am not prepared to answer as to what may be the opinion of some other people as to what may be the opinion of the people of this country.

The witness having been shortly re-examined by the Chairman (Mr. W. E. Forster), Mr. Leatham

concluded the examination of Mr. Schnadhorst as follows:—

My hon. friend the member for the West Riding has referred to the Wigan School, and to the flourishing state of the school under the lay body of trustees. Assuming that the facts which he stated are true, is it not likely that the old trustees would be the very men to be chosen by the ratepayers upon the new body?—I think that there is no doubt of that; I have stated several times that, in my judgment, the representative principle would result in the selection of suitable men, and certainly of men who by their services had proved themselves to be fit and proper persons to discharge the duties of the office.

You are prepared to hand in to the committee your returns as to the political and religious opinions of the governors nominated by the commissioners, with a view to its being printed?—I am.

You spoke of "sectarian exclusiveness," and you applied those terms to the Church of England, but I presume that you did not use those terms in an offensive sense?—Certainly not.

By "sectarian" you merely meant "denominational"?—Yes.

A sect is a division, I presume; and your opinion and that of Nonconformists is, that the Church of Christ is divided into sects, of which your Church is one, and the Church of England is another?—Yes.

Is it your opinion that the labours of the Endowed Schools Commissioners would be facilitated if the Crown in the exercise of its discretion were to put a Nonconformist on the commission?—I think there is no doubt whatever about it. Many of the difficulties which have arisen, and specially the difficulties which we as Nonconformists have felt, would be obviated by the appointment of a Nonconformist commissioner.

PARLIAMENTARY SUMMARY.

THE JURIES BILL.

The House of Commons reassembled on Thursday, and there was only a thin attendance.

The chief business was the consideration of the Juries Bill in committee. On Clause 5, Mr. Gathorne Hardy carried, on a division, by 70 to 55, the exemption of schoolmasters of public schools, professors and college tutors resident in the universities to which they belong; and Mr. H. Palmer, with the assent of the Attorney-General, added officers of both Houses of Parliament during the session of Parliament. On the motion of Colonel Barttelot, members of the Royal College of Veterinary Surgeons actually in practice were exempted, and on the motion of Mr. Crawford, the Governor and Deputy Governor of the Bank of England. Mr. West was beaten by 126 to 42 in an attempt to exempt borough justices, councillors, town clerks, and treasurers within the borough and county. Mr. Lawrence was defeated by 81 to 17 in the attempt to secure the exemption for the aldermen of London, and Mr. R. Fowler, who wished to reduce the age of exemption from seventy to sixty, was defeated by 54 to 18. Registrars of births, &c., members of the Mersey Docks Board, and commissioners of income-tax were also proposed for exemption by Mr. Monk, Mr. Rathbone, and Mr. Lawrence; but in each case the committee negatived the suggestion. On Clause 30, which is the first of the clauses prescribing the mode of making up the jury list for the City of London, Mr. Lawrence moved their omission. They were defended by the Attorney-General, Mr. Lopes, and Mr. H. James, and on a division the clauses were carried by 97 to 19. On Clause 42, Mr. Lawrence and Mr. Lusk made an unsuccessful attempt to include the Secondary of the City among the officials who are to be paid for their services. On Clause 45, a motion made without notice by Mr. Magniac in the first instance, proposed to amend the clause by transferring from the local rates to the Imperial Exchequer the expense of making out the lists under the new system, but, being informed by the chairman, that it was not competent for him to do this, Mr. Magniac limited himself to the omission of the words of the clause which direct the expenses to be paid out of the poor-rates. He was supported by Mr. Sclater-Booth, Mr. Goldney, Mr. Lopes, Mr. Craufurd, and others. Mr. Gladstone opposed the motion as an unworthy mode of snatching a decision on the general question; and Mr. Bouverie and Mr. O. Morgan also protested against the opinion of the House being taken by a "snap division" without notice. Mr. Magniac expressed his readiness to withdraw his motion; and, after some controversy, Mr. Cross proposed to report progress. The proposal was ultimately accepted, and the further consideration of the bill was adjourned. Mr. Gladstone held no hope of giving it an early day.

THE CHIPPING NORTON CASE AND CLERICAL MAGISTRATES.

Mr. Bruce, on Friday, in reply to a question, said that the Chipping Norton magistrates had shown great want of discretion in sentencing a number of unionist agricultural labourers' wives to a severe term of imprisonment, and that the Lord Chancellor had required them to explain their conduct.

In answer to Mr. Downing, Mr. Gladstone stated that clergymen were, by a local practice, excluded from the magistracy in Ireland and Scotland, although permitted to exercise magisterial functions in England. The cases, however, were not exactly parallel. In Ireland and Scotland there were paid officers to exercise the functions of justice of the peace, whilst in England there were no such functionaries. He had ordered returns to be prepared of the number of clergymen who were exercising the magisterial functions in England. Of late years he believed the tendency (which he

approved) had been to restrict the number of clerical men appointed to the magistracy.

THE LAW AS TO MASTERS AND SERVANTS.

Mr. Vernon Harcourt next raised a discussion on the law affecting contracts of masters and servants and the law of conspiracy. With regard to the sentence of Mr. Justice Brett in the case of the gas-stokers and the sentence of the Chipping Norton magistrates, Mr. Harcourt would say nothing harsher than that they had been condemned by the universal voice of the country, but the judge and the magistrates were only carrying out the intentions of the Legislature, and the real responsibility rested not on them but on Parliament. Referring to the charge of Mr. Justice Brett, he contended that the law of conspiracy as there laid down entirely overrode the spirit of the Act of 1871, and converted every trade union into a conspiracy. The common law of conspiracy as thus declared ought to be amended, limited, and defined. He also protested against the exceptional law which enforces the civil contract of service between masters and servants by criminal penalties. Lord Elcho defended the Master and Servant Act, and from the evidence given before the select committee showed that the clause for enforcing contracts for service by imprisonment was passed with the consent, and on the advice, of the representatives of the working men. Mr. B. Osborne and Mr. A. Herbert supported Mr. Vernon Harcourt. The Attorney-General pointed out the extravagant misrepresentations in which Mr. Harcourt had indulged, which weakened his case and made it impossible to follow him in all his conclusions. The gas-stokers' case had no connection with the Act of Parliament, but rested entirely on the common law; and, defending the House against the charge of class-legislation, he showed that both the Master and Workman Act and the Criminal Law Amendment Act largely diminished the number of misdemeanours, and that they drew no distinction between employers and employed. As to the law of conspiracy, he admitted that it was not in a satisfactory condition, especially if the propositions laid down by Mr. Justice Brett were to serve as new points of departure. Of these propositions the Attorney-General said they were at least new, and made it high time for Parliament to consider whether the law of conspiracy ought not to be "amended, defined, limited," &c. He recommended Mr. Harcourt to apply himself to the preparation of a bill, and if he produced a satisfactory measure in this branch of the law he would have got over nine-tenths of the difficulty. Dr. Ball protested against the House of Commons being made an appellate tribunal from the decisions of the judges. The Solicitor-General dissented altogether from the doctrine that judicial decisions were not to be discussed in Parliament. Mr. H. James criticised Mr. Justice Brett's charge, and maintained the right of workmen to combine for the regulation of their hours of labour and rate of wages. Mr. Bruce opposed further legislation until the present Acts had had a full trial. Mr. Eykyn thought that the gas-stokers had been fitly punished. The subject then dropped.

THE GOVERNMENT OF IRELAND.

In the House of Lords on Monday—the first day of reassembling after the Whitsun recess—Earl Russell introduced a bill for the better government of Ireland. He admitted that in former times Ireland had reason to complain of harsh and unjust laws, but to accuse Parliament of an endeavour of late years to ruin the prosperity of Ireland was, he contended, unjust. Since 1847 there had been a great improvement in the condition of the country. With respect to the peace of Ireland, however, there was very much yet to be desired, as, for instance, in the case of the Belfast riots. Another evil was that in rural districts assassinations not unfrequently occurred, and the murderers were either undiscovered, or at all events unconvicted. The minds of the Irish people were greatly disturbed on the subject of education. It was the duty of Parliament to withstand any interference through Papal influence in the civil government of the country, and to declare that Ireland should be governed by Queen Victoria, and not by Pius IX. To remedy the evils he had described his bill provided for the appointment of a Secretary of State for Ireland, in place of the Lord-Lieutenant. The Secretary of State would be a member of the Cabinet, and would be able to discuss with his colleagues in the Cabinet any measures he might deem necessary for the administration of Ireland. He also proposed that, except in cases involving the punishment of death, the verdict of eight out of twelve jurymen should be sufficient for a conviction; and with regard to education his bill would provide that the Committee of the Privy Council in England should have the power to redress wrong when wrong was committed, and to restore to his post any manager of a school who might be unjustly removed. At the present moment there was a considerable decrease of agrarian crime in Ireland. On the course pursued by the commissioners of education in Ireland in regard to Mr. O'Keeffe, it could hardly be expected that he would pronounce an opinion, when the whole matter was now referred to a select committee of the House of Commons. Lord Granmore complained that the Peace Preservation Act had not been extended to the county of Mayo. Lord Monck defended the course taken by the Board of Education in Ireland. Lord Cairns thought that, if Lord Monck's argument were sound, it proved that the Board of Education ought at least to have heard what Mr. O'Keeffe had to say on his own behalf.

After a few words from Lord Granville, the bill was read a first time.

THE SUPREME COURT OF JUDICATURE.

In the House of Commons on Monday night the Attorney-General moved the second reading of the Supreme Court of Judicature Bill, which had come down from the Lords. He described the leading provisions of the measure, which have been more than once given in our columns. Only once did anything approaching a cheer encourage the orator during his speech of an hour and a-half, and that was when he declared that "If the bill did nothing else beyond getting rid of the House of Lords as a judicial institution, it would be worth the while of Parliament to pass it." With respect to Mr. Gregory's proposal to refer the bill to a select committee, he said emphatically that he would be no party to the further postponement of a bill already too long delayed. Mr. Charley moved a resolution in favour of continuing the appellate jurisdiction of the House of Lords. He founded his opposition to this part of the bill on constitutional grounds, and read opinions from distinguished lawyers and constitutional authorities against a change which, among other inconveniences, would rudely shake the balance of power between the two Houses. Mr. Bourke, in seconding the resolution, insisted that the consent of the House of Lords to part with their appellate jurisdiction did not justify the House of Commons in consenting to the change unless it were proved to be for the public good. Mr. Osborne Morgan repeated the common arguments against the appellate jurisdiction of the House of Lords. But the most important feature of the bill was the attempted fusion of law and equity. If this could be effected it would be a great success; but he contended that, while it conferred equitable jurisdiction, the bill contained no machinery for carrying it out. For this purpose he urged that in each division there ought to be one or more equity judges. Mr. Gregory approved the main principle of the bill—that suitors should be able to get complete justice in one single court—but he doubted whether its machinery was best fitted for this purpose. Among other parts of the measure the schedule of procedure would require very considerable scrutiny, and he was anxious, therefore, that the bill should be considered by a select committee. Mr. James supported the bill generally. Mr. Matthews advised the Government to let it stand over until next session, and the Solicitor-General replied to the Opposition argument in detail, and urged the House not to give its sanction to any proposal leading to delay. The debate was adjourned to Thursday.

Epitome of News.

According to present arrangements, the Queen, with the Princess Beatrice and Prince Leopold, will leave Balmoral for Windsor on Tuesday next.

Her Majesty, with the Princess Beatrice, went on Saturday to the top of Craig Nordio, situated not far from Balmoral. The journey was accomplished by driving and riding, the Queen having a pony, and the party being accompanied by guides. The weather was very fine.

On Sunday, the Rev. Donald Macleod, of Glasgow, preached before Her Majesty in Crathie parish church. Many strangers were present.

On Wednesday, the Prince of Wales opened the Infirmary at Wigan, and the exhibition and bazaar connected therewith, after which he lunched with the Mayor. The festivities of the preceding day were greatly marred by a heavy thunderstorm. On Thursday the Prince and Princess paid a visit to Bolton, where his royal highness performed the ceremony of opening the new Town-hall, which has been erected at a cost, including site, of 150,000*l*. The reception of the royal pair as they passed through the streets was most enthusiastic. After the opening ceremony the Prince and Princess attended a banquet, the Mayor presiding.

On Sunday the Prince and Princess of Wales visited the Empress Eugenie, who, it is stated, is about to spend a short time in Switzerland.

On Saturday the Empress Eugenie laid the foundation-stone of the new chapel adjoining the church of St. Mary, Chiselhurst, which is to be erected at the expense of Her Imperial Majesty for the reception of the late Emperor's remains. The ceremony, which was of a very simple character, was witnessed by Prince Louis Napoleon, and the members of the imperial household at Camden-place.

The *Gazette* announces that the honour of knighthood has been conferred on Mr. Charles Gavan Duffy, late Chief Secretary of Victoria, and that Professor Owen is appointed a Companion of the Bath.

The death of the Earl of Cadogan is announced. Lord Chelsea succeeds to the title, and a vacancy is thus caused in the representation of Bath.

The Shah of Persia is expected about the 17th. The Channel fleet, consisting of twenty ironclads, will meet him on his passage from Ostend, and accompany him to Dover. On the 19th the Prince of Wales will give a grand banquet to the Shah and leading persons of his retinue. There is to be a military review in Windsor Park, and an inspection of the ironclad fleet off Spithead, but no formal review. The corporation reception will be attended by about 3,000 persons. There will also, it is said, be a State ball at Buckingham Palace, a ball at the Foreign Office, and possibly one at the India Office. His Majesty will go in state to the opera.

An address to the electors of Hereford has been issued by Captain French, nephew of the deceased member. He pronounces in favour of a measure which, without impairing the unity of the Empire, will give Ireland a direct control over her own local interests. Mr. Thomas O'Dowd, brother-in-law of Mr. Justice Keogh, will, it is announced, contest the county on Home Rule principles.

Mr. John Carpenter-Garnier, the Conservative candidate for South Devon, will be returned without opposition, but the Liberals will contest the division at the general election.

A park of seven acres, the gift of Mr. W. J. Evelyn, J.P., is nearly completed at Deptford. It adjoins the ancient manor-house of Sayes Court, the seat of Sir John Evelyn, author of the "Diary," and ancestor of the present proprietor. This was the residence of the Czar Peter of Russia during the period of that monarch's employment as a shipwright in the old Deptford Dockyard.

The Queensland annexe of the International Exhibition was opened on Saturday.

The action brought by Mr. Odger against the *Figaro* has landed him in the Bankruptcy Court, he having failed to pay the defendants' costs.

The London correspondent of the *Scotsman* hears, "on undoubted authority," that the alterations proposed to be made in the Bank Charter Act will give the Ministry of the time being power to suspend the Bank Charter Act; but what is of more importance, the Bank will be compelled to issue a given proportion of one-pound notes. It is understood that the latter proposal was strongly opposed by Mr. Gladstone, but that Mr. Lowe ultimately carried the point.

The last proposal for the amelioration of Africa comes from Capt. Francis Galton, who in a letter in the *Times* suggests that we might get rid of the whole question of slavery and slave traffic by "wiping out" the African race altogether, and stocking the continent anew with Chinese. Captain Galton, of course, does not stop to consider whether this arrangement would be agreeable to the negro.

The Belfast magistrates have determined not to allow processions in their town at the July anniversaries.

The *Great Eastern* left Portland Roads on Sunday for Valentia with the fourth Atlantic cable.

A most determined act of suicide has been committed by a boy of fourteen, vexed at the imperfect fitting of a new suit of clothes. Having strapped his ankles together, he proceeded to hang himself in such a manner as to suggest a thoroughness of purpose. A verdict of "Temporary insanity" was returned.

The Dublin Court of Queen's Bench has granted a conditional order for a new trial in the *O'Keeffe v. Cullen* case on the grounds of misdirection, rejection of legal evidence, and an unsatisfactory trial. The judges were divided three to one, the Lord Chief Justice constituting the minority.

The Callan Committee has held one or two sittings during the week. Mr. Cardwell in the chair, and the evidence has gone to show that the Board of National Education, in dismissing Mr. O'Keeffe, had acted in conformity with general practice and precedent. Dr. Henry, President of Queen's College, Belfast, said that the Presbyterian body would not have given in their adhesion to the National system of education if they had not understood that ministers suspended by them would be removed from the management of schools by the board. The committee will meet again to-day.

Mr. Disraeli, in a letter to the town clerk of Glasgow, acknowledging a note which informed the right hon. gentleman that the magistrates and council of Glasgow had conferred on him the freedom of their city, says, "Your letter reached my home in the darkest hour of my life, and it has only within these few days been placed before me. I am very sensible of the great distinction which has been conferred on me by the municipality of the city of Glasgow, and hope that the time may yet arrive when I may personally express to them my consciousness of that high honour."

The Bank of England rate of discount was raised on Wednesday from 6 to 7 per cent. The movement, like its forerunners, was caused by the continued attempt to draw money from this country for the relief of the continental markets, and no serious domestic results are anticipated.

A battle has lately been waging between Earl Fitzwilliam and his colliers, and the victory now seems to be with the former. Three hundred miners who struck work because his lordship employed a non-unionist, have been locked out for five weeks, and they have now apologised for their conduct, and asked to be re-engaged. The Earl, on Tuesday, severely lectured the men for having attempted to intimidate a fellow-workman, and would not promise to open the pit, as there had been an attempt to make him bow to the union. The colliers, after being thus reprimanded, were treated to a dinner in the servants' hall.

A fire, which assumed serious proportions, broke out in Dublin on Saturday night. The turbulent classes of the city assembled in great force, and stoned the police so severely that the military were called out, and found it necessary to charge the mob with fixed bayonets. The Lord Mayor received a heavy blow in the chest from a stone. Thirty of the rioters were brought before the magistrates on Monday. Of these the greater number were liberated, but eleven of the ringleaders were retained in custody. Only one of the injured persons seems to be in a dangerous condition. The witnesses rendered a sad account of the cowardly violence and shameless wrecking on the part of the mob.

MR. MIALI'S DISESTABLISHMENT SPEECH.

The Supplement of the NONCONFORMIST, containing a full and corrected report of Mr. MIALI'S Speech in the House of Commons in moving his Disestablishment resolution, and of the debate which followed, may now be had separately.

Price One Penny, or by post Three Halfpence; 20 copies, 1s. 6d.; 50 copies, 3s. 6d.
18, Bouverie-street, Fleet-street.

THE STATISTICAL SUPPLEMENTS OF THE NONCONFORMIST.

The Supplements of the NONCONFORMIST containing the statistics of the number of places of worship and their sittings in eighty-four cities and boroughs of England and Wales, with an aggregate population of nearly six millions, are now to be obtained separately. The four groups of towns were dealt with respectively in the Supplements of Oct. 23, Nov. 6, Dec. 4, and Jan. 8; the final number containing a general summary table of the entire results revised to that date, together with a review of the statistics as a whole.

Price Twopence each, or the Four Supplements for Sixpence
18, Bouverie-street, Fleet-street, E.C.

THEOBALD, BROTHERS, and MIALI,
PUBLIC ACCOUNTANTS and Insurance Brokers,
have REMOVED to 30, Mark-lane (Opposite the Corn Exchange).

DIVIDENDS.—10 TO 20. PER CENT.

For Safe, Profitable Investments, consult

SHARP'S INVESTMENT CIRCULAR.

Just Number ready, 12 pages, post free.

It contains Safe Investments in English and Foreign Railways, Debentures, Insurance, Gas, Docks, Telegraphs, Banks, Mines, Foreign Bonds, American and Colonial Stocks, &c.

CAPITALISTS, SHAREHOLDERS, TRUSTEES

Will find the above Circular a safe, valuable, reliable Guide.

Messrs. SHARP and Co., Stock and Share Brokers,
33, Poultry, London (Established 1852).

Bankers: London and Westminster, Lothbury, E.C.

LAW. ACTIVE PARTNER.—The Advertiser (Nonconformist) thoroughly experienced in Conveyancing and general business, including Public Appointments, and now assisting to manage one of the best practices in a large Midland borough, desires a similar engagement elsewhere, preliminary to Active Partnership. Advertiser chiefly seeks a gentleman of sterling Christian principles, with whom he could heartily co-operate. Age 28. Bachelor. Unexceptionable references. Address (in confidence) "RANDAL," 7, Symonds Inn, Chancery-lane.

PERPETUATION OF SURREY CHAPEL.

The FOUNDATION-STONE of CHRIST CHURCH—perpetuation of Surrey Chapel—will be laid on THURSDAY, June 26, at 3 o'clock, by S. MORLEY, Esq., M.P., on the freehold site at the junction of the Westminster and Kennington-roads. At 5 o'clock there will be a conversation in Surrey Chapel rooms, and at 7 o'clock a public meeting, when the Earl of SHAFTESBURY will preside. Reserved tickets may be obtained by addressing the "Executive Committee, Surrey Chapel, S.E." Donations to be laid on the stone are solicited on account of the poverty and crowded population of the immediate district, the lease of ninety-nine years lapsing, and all the buildings passing away without any compensation; the past history of a church founded by the Rev. Rowland Hill, and associated with the religious enterprises of the last ninety years; and the extensive philanthropic agencies carried on amongst the poor, comprising seventeen schools with 6,000 children and 450 teachers, three city missionaries, fifty services every week for the poor, £700 annually distributed, a Benevolent Society, and a nurse visiting and aiding the sick without regard to religious opinions, temperance societies, penny-banks, and special efforts for the social and religious benefit of the working classes. Donations may be forwarded to Mr. Joy, hon. secretary, Newington-causeway; Mr. Ruck, London-bridge, treasurer; or the Rev. Newman Hall, Surrey Parsonage, S.E. It is proposed that 200 purses containing £5 each should be laid on the stone. A purse, with suitable inscription, to be retained by the contributor, will be forwarded on application, with special ticket for the ceremonial.

TERMS OF SUBSCRIPTION.

The Nonconformist is now supplied, post free, at the reduced price of

ONE GUINEA PER ANNUM.

to all subscribers who order the paper direct from this office, and are willing to pay the amount in one sum in advance.

Those subscribers who prefer to remit half-yearly or quarterly will be supplied with the paper on the same terms as heretofore.

The half-yearly subscription is 12s.; quarterly, 6s.

Published by ARTHUR MIALI (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line A Shilling.
Each additional Line Sixpence.

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten lines or under.

For Situations Wanted, five lines 2 0
Wanting Servants, &c. 2 0

A Liberal Reduction made on a Series for Educational and all other Advertisements.

*. As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the Nonconformist has become a very desirable medium for Advertisers. Since the beginning of

1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

THE NONCONFORMIST is registered for transmission abroad.

The Nonconformist.

WEDNESDAY, JUNE 11, 1873.

SUMMARY.

It is not yet apparent what will be the policy of the new Constituent Cortes of Spain, but the situation is full of danger to the public interests. There has been a break-down in the attempt to form a Government on the resignation of Senores Figueras, Castelar, and their colleagues, who declined to remain in office. The task was entrusted to Senor Pi-y-Margall, a man of capacity and energy, but there was a violent scene in the Assembly on Monday on the question whether the new Ministers should be voted upon as a whole or singly, and the new President of the Cabinet resigned his powers. Then the Cortes agreed to delegate the requisite authority to that statesman in conjunction with the two leading members of the late Government, but they have not yet succeeded in the task. Orense, the President of the Cortes, and an extreme Democrat, has retired. There is political confusion at Madrid, and it is said that extra powers will have to be demanded of the Cortes to put down the anarchy prevailing in some of the provinces—especially at Granada, where the Republican Volunteers have demanded the disarmament of the regular forces, and in the North, where the troops have revolted against General Velarde in Navarre, who has narrowly escaped with his life. The treasury is empty, and the Cortes having refused a proposal to make a wholesale issue of paper currency, there will probably be a forced loan. Spain seems to be relapsing fast into anarchy and confusion.

The difficulties which arose between France and Germany relative to the change of Government at Versailles, and some ambiguous expressions in the message of President MacMahon, have been removed, and the sum of ten millions sterling has been paid at Berlin on account of the fifth milliard of the indemnity. The Government have announced their desire to renew the old treaty of commerce with England, but M. Magne, who abandons the duty on raw materials, has yet to provide against a deficit of some nine millions sterling, and will, it is thought, propose the suspension of M. Thiers' Sinking Fund. In the Assembly the Government are still supreme. Yesterday M. Gambetta made an effective attack on Ministers in reference to a confidential circular from the Minister of the Interior to the prefects for the regulation of the provincial press—in effect, for bribing the newspapers to support the Government—but a majority of 74 sustained the Executive. The incident has, however, produced a bad impression, as indicating a readiness to follow in the worst courses of the Empire.

Both Houses of Parliament are once more at work. Earl Russell on Monday laid before his brother peers his panacea for Ireland, which is not very novel, and did not excite much interest. His lordship has brought in a bill for the appointment of an Irish Secretary of State in lieu of the Lord Lieutenant; for accepting the verdict of eight out of twelve jurymen, except in cases involving the extreme penalty; and for giving the Privy Council the right of intervention in cases where the managers of schools are dismissed, so as to avoid such scandals as the O'Keeffe case. The debate was very languid, and Lord Russell's scheme will probably not be again heard of.

The Commons have had a discussion on the principle of the Supreme Court of Judicature Bill, but as the differences are mostly on matters of detail, there is reason to hope that the measure will be read a second time without opposition, and that Mr. Gregory's insidious proposal to refer it to a select committee will be rejected. The fate of the several small measures relative to local rating is more doubtful. At the first day sitting this session the Opposition made a dead set at the Rating (Liability and Value) Bill. Mr. Scourfield proposed to refer it to a select committee, which would be equivalent to its abandonment for the present year. Though the Opposition mustered strong and talked much, they were defeated by a majority of 30 (211 to 181), but they managed to waste the remainder of the sitting by motions to report progress.

To-morrow, if time will allow—for there are one or two adjourned debates to be taken up—Mr. Forster will explain the proposals of the Government in relation to the Education Act of

1870, and he has announced that his statement will be short. Among the minor alterations will be a plan for filling up casual vacancies in school boards by resorting to the co-optative principle. There are at present some five hundred school boards in twelve thousand parishes, and Lord Morley, who ought to know, has publicly stated that school boards are to be made universal in England as well as in Scotland, and compulsion proposed. What then will be done with the 25th Clause, as to the operation of which we give elsewhere a report of a curious discussion between two Liberal members for Hampshire and some leading Nonconformists? It is fully expected—though the statement seems hardly credible—that, under this clause, boards of guardians will be empowered to pay the fees of indigent children who may be forced into school. By this plan the new school boards will mainly be an apparatus for filling up the denominational (or rather Church) schools—the only schools in thousands of parishes—and thus by aid of Parliamentary grant and the local rates, the State-Church will be able to maintain its educational monopoly in the rural parishes. If this should indeed be Mr. Forster's proposal, the Government must lay their account to a complete rupture with their Nonconformist supporters.

The Alexandra Palace, the costly and stately edifice erected at so heavy a cost—£800,000 from first to last—on the northern heights of London, and opened after long delays a fortnight ago, is now a mere ruin. Soon after noon on Monday a fire broke out in the dome, which spread so rapidly that all attempts to extinguish it failed, and after two hours only the bare walls remained. Two lives at least have been lost, and several persons severely injured. Had the commonest precautions been taken against fire, the catastrophe might easily have been averted. It is announced that the palace is to be rebuilt as soon as possible.

OUR PERSIAN VISITOR.

THERE is something very interesting, almost pathetic, in the hope and expectation with which the old civilisations of the East are now looking to the comparatively modern world of the West. There is something touching in the nervous eagerness with which an old man, accustomed only to old-fashioned modes of business, will seek the advice and help of a beardless, but self-confident youth, who knows all about the new ways which seem so strange to feeble age. A somewhat similar feeling is excited when the representatives of mouldering Oriental empires and decaying thrones, that date from almost patriarchal times, gird up their loins and take long journeys, that they may learn a lesson from the revolutionary restlessness and keen commercial understanding of the young countries in the West.

What will be the issue? Our European arrogance too often assumes that all ancient races must inevitably disappear before the resistless march of what we are pleased to consider the only civilisation. The impulse which, in the mysterious darkness of the remote past, stirred the feeble germs of commerce, art, and science, in Asiatic lands, is thought to have exhausted itself long ago in a civilisation effete before it was matured. And we too readily assume that with that impulse the whole vitality of the Eastern races was exhausted. We pride ourselves upon a permanent youthfulness, the fashions of which can never be stereotyped. We boast a forever expanding intellect, and with something of Pharisaic complacency, we glory most of all in what we are pleased to think an unending spring of moral progress, which ensures the permanence of our increase in material wealth. Yet it is very questionable indeed whether we have made the best use of the privileges conferred upon us in the order of Providence. And it is quite conceivable that an old race, to which the slumber of a thousand years has brought rest rather than decay, should on awakening to fresh life, see farther than we do into the reasons of our prosperity, and perhaps make a better application of the principles on which it depends. Certainly, if the reports are true which we receive from Japan, there is hardly a country in the newer world which could pass through so fundamental a revolution as that recently experienced there without a far larger expenditure of life, or indeed without endangering all the bonds of social order. China, though apparently immovable at home, sends forth swarms of industrious labourers, who though very conservative of paternal customs in trivial matters, are wide-awake to the advantages offered by the commercial systems of England and America. Indeed, the slumberous permanence of the stereotyped institutions of China seems to have protected, rather than to have exhausted, the singular

vitality of the race. And, if certain political and philanthropic difficulties could be overcome, it is not at all impossible that Mr. Francis Galton's somewhat startling scheme, lately announced in the *Times*, for making South Africa Chinese, might prove not only feasible, but of great advantage to the world.

Perhaps such symptoms of persistent vitality amongst ancient Eastern races have combined with the romance of antiquity to give a special interest to the approaching visit of the Persian King. Indeed, the romantic element is, in this instance as well as in many others, of a very doubtful character. On no hypothesis can the approaching Shah be regarded as the legitimate representative of the Great King who gave so much trouble to the Greeks, or of the Sassanid dynasty who presumed to dispute the supremacy of the Romans. Indeed, the royal dignity of the new family dates from only one or two generations back; and the country over which it rules presents the poverty-stricken spectacle of a population scarcely outnumbering that of London, but scattered over a space far larger than the United Kingdom. The importance of Persia, however, does not depend upon the antiquity of its Crown, nor on the size of its dominion, but on its position between the ambition of Russia and our own domain in India. For our own part, we are strongly inclined to think that a good deal of unnecessary fuss has been made about the aggrandisement of Russia in Central Asia. As a general rule, it is better that a country should be subject to a half-civilised than to a wholly barbarous Government. Whatever tends to peace protects the security of settled States. And even if Russian and British power touched each other at certain passes of the Himalaya range and on the Afghan border, supposing only a well-ordered Government to be established on both sides, it is not at all unlikely that peace might be more secure than now, when a number of turbulent tribes squabbling and fighting on a debatable land may at any moment draw their greater neighbours into mutual collision.

Still for all that, if anything like a civilised and well-ordered power, susceptible to European influences and sharing in the impulses of Western progress, could be firmly rooted between Russia and India, many advantages might be realised indirectly to ourselves, but more directly to the people of Central Asia. The benefits at present promised by the Russian Government amount mainly to this, that order is assured by overwhelming physical force. But such force would be much more likely to be tempered by intelligent sympathy, and such order to be inspired by an organising life, if the Russian sovereignty had some at least respectable rival in the affections and the fears of the unsettled tribes. If the Shah should carry back with him a sufficient appreciation of the commercial and political organisation of Europe, to introduce among his people a new impulse to trade, and the educational influences of some amount of self-government, it is by no means impossible that Persia might constitute in the future such a rival to Russia as we have suggested.

What can we show him that shall most impress him with the moral force which more than any material resources is the true secret of our civilisation? The reviews suggested, or promised at Windsor or even at Spithead, can give little information as to the strength of our national life. Oriental potentates are said to conceal a good deal of shrewd perception beneath the impassive bearing which is a part of their dignity, and the Shah must have less perception than his enterprising travels would seem to imply, if our paltry shows of armed force are regarded by him as a sufficient explanation of the position that England occupies in the world. It has been well observed by the *Spectator* that the most instructive thing we could do for the Shah would be to take him a quiet drive in an unostentatious brougham from Notting-hill Gate to Stratford-le-Bow, and perhaps from the glittering palace at Sydenham to the blackened ruins that mark the site of its unfortunate northern rival. The spectacle of activity combined with order, of energy intensified by peace, of a million individual wills merged in one corporate life, would be too magnificent to be marred even by the exceptional drunkennesses, poverty, and squalor which every now and then would darken the journey. And if the would-be representative of ancient empire could understand enough of our history to appreciate the significance of Westminster Abbey or St. Paul's, his mind might perhaps be led to some curious and useful reflections by the innumerable tokens of the new and freer impulse with which a religious life independent of the Government not only rivals, but revolutionises in one direction and supplants in another, the traditional

forms of religious polity authoritatively imposed by the State.

THE LAW OF MASTERS AND SERVANTS.

THE bearing of our criminal law on the labour questions of the day is one of the matters which should be dealt with before another election. Events have seemed to force it on public attention. The agitation of the agricultural labourers has enlisted so much sympathy on one side, and evoked so much antagonism on the other side, that the prosecutions arising out of it have put the law in a very unfavourable light. The case of the women at Chipping Norton was only one of many; and it excited general attention, not because it was more unjust than many other sentences pronounced at rural sessions, but because the imprisoned persons were women, and there were sixteen of them instead of only one. The debate raised by Mr. Vernon Harcourt's speech last Friday night has been a fit sequel to this unfortunate prosecution. Mr. Harcourt made himself the spokesman in Parliament of the discontent which on Whit-Monday found expression in the Hyde-park meeting, and succeeded in drawing from the Attorney-General an admission that the law is unjust and unsatisfactory, and needs amendment. Mr. Harcourt, of course, overstated his case—it is one of the defects of his usually powerful advocacy that he does so. No doubt the results he set forth of the existing law of conspiracy are possible ones, and, if it had to be administered by clerical magistrates, they might become actual. But it is administered by judges, and the absurd consequences Mr. Vernon Harcourt describes are, consequently, felt to be impossible. It is, however, of considerable importance that the law of conspiracy should be understood. It is not statute-law, but common law. Mr. Vernon Harcourt pointed out a distinction on this matter which must not be overlooked, though in some late discussions on the subject it appears to have dropped entirely out of mind. There were two gas-stoker prosecutions: the first of these was the indictment of twenty-five men under the Masters and Servants Act of the present Parliament for breach of contract. They were tried before stipendiary magistrates in London, and sentenced to six weeks' imprisonment. The second was the indictment for conspiracy, which was made under the common law of conspiracy; and, as Mr. Vernon Harcourt intimated, in opposition to the spirit, if not in contravention of the terms, of the Act of 1871. To these two practical illustrations of hardship the Chipping Norton case adds a third. The women were convicted of molestation under the definition of that constructive crime laid down in the Criminal Law Amendment Act. These prosecutions therefore represent exactly the three complaints against the law which Mr. Harcourt's clients urge. They are each of them typical cases; cases in point. The common law of conspiracy, the punishment of a certain form of breach of contract by imprisonment, and the creation of an artificial misdemeanour in the shape of "molestation," are the points on which the working classes seem to have made up their minds that the law is oppressive, and must be altered.

There is no doubt on the first point. Mr. Vernon Harcourt speaks of the common law of conspiracy as "the scandal of English jurisprudence," and the Attorney-General admits that it is high time for Parliament to consider whether it should not be defined and limited. As a general rule, Mr. Harcourt's statement must be admitted that it is monstrous that a conspiracy to commit an offence should be open to more serious punishment than the offence itself. There are, however, certain cases in which the crime may be immensely aggravated by conspiracy, and it is the duty of the Legislature to provide for such cases without rendering it possible, as it is now, that an agreement between two or three persons to disobey a park regulation should be a conspiracy and involve penalties vastly greater than the disobedience itself. The Attorney-General urged Mr. Harcourt to prepare a bill on this subject, but that is surely the duty of the law officers of the Government and not of a private member. The other points involve more difficulty. The chief of these is the question of the penalty to be imposed on wilful breach of a contract to labour. Everybody allows that the agreement between master and servant is a contract, equal on both sides. It is exactly the same thing as an agreement to build a house, to pay a bill of exchange, or to sell a commodity at a price. A man's labour is a commodity, and an agreement for service to a master is nothing but a contract to sell a certain portion of that commodity for a certain price. But in all

other contracts the penalty of breaking them is a pecuniary one; in this it is a criminal penalty. A man who breaks a promise of marriage may ruin a woman's prospects for life, and is only liable to an action for damages; but a man who breaks a promise to do a week's work for another man and by failing to perform it inflicts on him some little inconvenience, is open to a criminal prosecution, and may find himself liable to imprisonment. Now in this there is obvious inequality. It is clear that an agreement which involves a mere money relation between the parties ought to be enforced by pecuniary penalties. But then comes in the difficulty. To enforce a contract for labour by an action for damages only would give the two sides most unequal positions. Take the case of a manufacturer who has a huge contract which he is executing under penalties; or a farmer whose crops are in the fields and must be gathered in. These employers make an agreement with some men to do the work. The men begin, and seeing that the employer must have the work done, they strike for exorbitant wages and refuse to carry out their agreements. What ought the law to do? Clearly it ought to hold these men to their bargains, supposing that those bargains are fairly and freely made. The employer is held to his bargain because he can be made to pay damages if he breaks it. But you cannot get damages from the men if they break their agreements. They have no means of paying. They have nothing to give but their labour, and you cannot force that from them as you can take an employer's money. All, therefore, that can be done is to take the one thing you can take—their freedom. Of course this should be done under strict limitations; but unless it is done, the employer and employed are not on real equality in the contract for wages, since the "servant" on his side has every possible guarantee for the fulfilment of the engagement, and the employer has no guarantee whatever.

The problem involved in the subject of molestation is less simple and direct. The policy of making crimes by statute is always open to dispute; and it is doubtful whether the ordinary law of assault might not cover all that is really to be dreaded in the way of intimidation. The Chipping Norton scandal is only an illustration of the difficulty of defining in what "molestation" consists. No doubt these women scowled on the supplanters of their husbands and brothers, and somewhat intimidated them. No doubt, either, that if they were guilty under the Act, the magistrates might have given them more severe punishment. But there are degrees of everything, particularly so of a constructive or statutory crime like molestation. You cannot draw a hard-and-fast line in such a case, and if you draw a line at all it must be made elastic by the common sense and good feeling of those who administer the law. We are glad to see that in this Chipping Norton case Mr. Bruce re-echoed on Friday night the opinion we had expressed on the previous Wednesday, that the women should have been told what the law is—should have been cautioned and sent home. Had the law been thus wisely administered, we should never have heard a complaint against it. It is, however, evidently open to very harsh misuse, and therefore needs modification. There are, however, two points which we urgently commend to the consideration of working men. Their demand to have contracts for labour put on the same basis as other contracts, and their wish to be free from all constraint as to the expression of their feelings towards men who take contracts at a lower figure than that on which their Unions have agreed, amount to the denial to employers of all guarantee that the work they engage a man to do will be done, and to the employed of all chance of bettering their condition by independent action. Suppose this state of things brought about, how would it act on our commercial and manufacturing interests? Our manufacturers could not make contracts with any certainty of being able to keep them; and, of course, the contracts would go elsewhere. Put an extreme case. Harvest has come. The golden sunshine falls on fields ready for the sickle, but the men will not work. They ask wages which make it better for the farmer to leave his crop to rot than to reap it. They scare from the fields the multitudes who would swarm into them to do the reaping. The days go on, the rains set in, the ungathered harvest is spoiled, and the nation suffers from famine. This is only a parable of what may happen to the vast harvests of coal and iron which lie ready to the hand of industry. The action of Earl Fitzwilliam the other day is a sign of the times—a sign that there is a point at which it is better to shut up a pit or close a factory than to go on under the conditions imposed by labour

on capital, and a sign, too, that we are nearing that state of things. By all means make the law equal. Strike away the last fetters of feudal relations; expel the very terms master and servant from the law-books; but beware that you do not, in aiming at a theoretical equality, create a new inequality, and expose capital to peril which will drive it from the field. The interest of labour is to give capital every possible security. When two employers seek for one man the man flourishes, but when two men seek to one employer, the times are bad; and it is to the interest of the men and of the nation that capital should be encouraged to seek labour, with the certainty that it will, at least, be safe.

HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

Before the House separated for the Whitsuntide holidays, Mr. Gladstone announced that the first bill to be taken after the recess would be the Juries Bill, as but slight interest was generally felt in it. However, 150 members or more were present on Thursday, and the debate was not quite so dull as it might have been supposed that it would be. There was in fact a very lively contest over the exempting clauses; all the interests, from that of the aldermen of the City of London down to that of the Registrars of Births and Deaths, striving to enforce their claims. The result, as we shall see, was very remarkable, and showed conclusively how much we legislate by interest and not by reason. At the outset Mr. Gathorne Hardy was successful in exempting public schoolmasters and college tutors. What earthly reason there could be for according this favour to these gentlemen nobody could discover, nor did Mr. Hardy attempt to adduce any beyond the might which is right. The Government resisted but were beaten, the announcement of the numbers being welcomed with much Conservative cheering. It was now evident that the bill was in danger. There was no other amendment which had not a right to a majority equally strong with the amendment of Mr. Hardy, and if they all passed, the bill would be something like the Irishman's stocking, a series of holes held together by threads. Accordingly the whipping became a little more vigorous. Mr. Monk next proposed the exemption of registrars of births, deaths, and marriages, but he was very lukewarm about his clients, and on the slightest show of hostility he yielded. Evidently a registrar cannot put on the screw like college tutors. Then ensued a long and pertinacious squabble as to whether mayors, councillors, justices of the peace, and town clerks should be exempt, Mr. Muntz striking in most vigorously on their behalf. The Attorney-General opposed the amendment, and with great show of justice. If the House were to listen to this proposition, he said, it must listen to others, and juries would soon be composed of professional jurymen, gentlemen with nothing to do, the class which, speaking professionally, he of all others abhorred the most. This was protested by the Attorney-General with much earnestness, and I could not help sympathising with him. The men most fitted to be jurors, are those whose minds are constantly trained by the business of life to decide and to judge, and who are forced to decide every hour between a balance of probabilities by a necessity which will not wait for hairsplitting. The House divided, and the amendment was lost. Then the veterinary surgeons found an advocate in the person of Colonel Barttelot, and indeed the whole agricultural party, to whom reluctantly, as he said, the Attorney-General was compelled to agree. The catalogue was now becoming ridiculous, but still it lengthened. The privileges of the Governor and Deputy-Governor of the Bank of England were argued in his solemn magnificently commercial way by Mr. Crawford, the member for the City, who was very fair game for Mr. Vernon Harcourt, and it was impossible not to enjoy the sport. Mr. Crawford, excepting in his accidental Liberalism on a few of the orthodox points of the Liberal creed, is as true a Tory as any in the House; a great trading Tory. He looks the very picture of what the penny-a-liner calls the "City Magnate," large, respectable, the head of an eminently respectable House with a capital H; somewhat like Dombey, only Dombey was lean and Mr. Crawford is not. He of course votes uniformly against the Disestablishment of the Church, against all reform of the City, against the reform of City patronage such as Emanuel Hospital for example; he would look upon any attempt to touch the corporate property of the City as an "attack on the rights of private property"—in short, he is a typical specimen of

the City Man, a class whom those people adore, who worship exports and imports as the deities of the national prosperity. Dod calls him "a Director of the Bank of England, of which he has been Deputy Governor; chairman of the East Indian Railway; a Commissioner of Lieutenancy for London and an East Indian Proprietor." I read his titles with awe and wonder what such a great creature is really like, whether he carries sovereigns in his coat-pocket as I do pennies, and whether he ever saw a copper. I say I enjoyed Mr. Harcourt's contempt for him and his consequent irritation, because I am sure that the sooner we cease to call such men as Mr. Crawford Liberals, and the sooner they are disowned by the really Liberal party, the better it will be for us. His unfortunately successful amendment to relieve the Governor and Deputy Governor of the Bank was intensely characteristic. Why should not these people suffer like ordinary mortals? They hold their offices for the sake of their own profit, and they are wealthy enough to stand any loss which may accrue through a little temporary absence in the discharge of a public duty. To a poor newspaper reporter who is paid for what he brings, and gets nothing if he brings nothing, no matter what the excuse may be, a fortnight's dangle about Westminster may mean cruel loss, but what can it matter to a magnate? But the real reason why Mr. Crawford desired the exemption was, that these awful beings might have homage. As for the plea that their public services would not permit their occasional absence—it was too ridiculous. He wanted us to go down on our knees to the City of which he is the Most High, Mighty and Worshipful representative. In a small way the amendment was a microcosm of all our class legislation, without one single shadow of an excuse excepting that it is an understood thing in Parliament as part of our constitution that, to use a sporting phrase, we follow the money. It was all of a piece with the more famous exemptions which led to the first French revolution, although of course it was a mere trifle, and it was just one of those small assertions of the unreasoning power and selfishness of wealth which turn working-men into bitter socialists, and make them propound questions at which Mr. Crawford will some day stare, if he is alive when they are asked. Mr. Crawford having achieved his object, Mr. Vernon Harcourt gravely suggested that the exemption should not apply on Bank Holidays, whereat Mr. Crawford was indignant. Such unseemly jesting was calculated "to turn a very serious subject into ridicule," which was just what Mr. Vernon Harcourt intended, and what I relished.

On Friday an unintelligible discussion—unintelligible, that is to say, to those who took no interest in the subject—upon cavalry horses, prevented Mr. Vernon Harcourt's motion about the gas-stokers from being reached till late in the evening. While the cavalry debate was in progress, I could not but admire the ease with which Mr. Disraeli sleeps. By long practice he has trained himself to an attitude perfectly decorous, and in fact those who did not know him well, would hardly suppose he was not broad awake. During Mr. Talbot's oration Mr. Disraeli slumbered for an hour as peacefully as a child, revisiting doubtless in his dreams, as we all do the time of childhood or youth, and imagining himself the Radical member, say for the West Riding of Yorkshire or for Birmingham. Several trade-unionists were present, anxious to hear their champion, Mr. Harcourt, who made a very effective, and withal a very temperate speech on their behalf. It is a pity that there were not more members to listen to it, but the working men must remember that the absence of their friends was not due to indifference, but simply to the fact that it was the dinner-hour, when Demosthenes himself would not hold the House. C.

FIRE-PROOF CLOTHING.—The American ladies, like those of Old Rome, will, probably, in a little time, cleanse their handkerchiefs by throwing them in the fire. Asbestos is being incorporated into textile fabrics with some degree of success. The asbestos fibres of the deposits in New York and Vermont vary in length from two to forty inches, and much attention has of late been directed to the utilisation of the mineral.—*Athenæum*.

A FLYING MAN WHO CAME TO GRIEF.—A telegram from Brussels says that M. Groof's attempt on Tuesday to fly over the city, was an utter failure. When only two or three feet from the ground he ignominiously came down, falling on his face. The mob grew furious at the disappointment, and tore to pieces the balloon that was to have played a subordinate part in the performance. Stones were thrown about recklessly, and a scene of serious disorder was witnessed. A number of ladies were hurt, and the disturbance has resulted in numerous arrests.

THE EDUCATION ACT OF 1870.

DEPUTATION TO HAMPSHIRE MEMBERS.

A deputation consisting of ministers and laymen representing the recent conference of Nonconformists held at Portsea, waited on Thursday upon Mr. Cowper-Temple, M.P., and Mr. Stone, M.P. The Rev. J. H. Cooke read a statement which described their object as being more particularly for the object of inducing those members to vote in favour of a repeal of the 25th clause "which really gives to sectarianism considerable powers in thwarting the noble aims of the act." The clause was objected to as violating conscience, and as founded on a fallacy.

Come what may, after all, the really valuable part of religion must be learned in the church or the home; at the Sunday-school or the mother's knee. But this clause is stated to meet the case of one who conscientiously objects to the efficient secular training of a board school. And we are to subsidise his notion? One man conscientiously believes he ought to burn heretics. We would leave him to enjoy the opinion, but object to provide him with faggots out of the rates. Our position is clearly defined. All acknowledge the importance of teaching grammar and prayer. We say, "We will teach the grammar, on which we are all agreed; but not being agreed upon the prayer, we leave that to the parent or the church." Does any man say fairly and truly, "I object to my child learning grammar without being taught to ask the help of the Virgin Mary"? We reply, "We are only competent to teach the grammar. If you want the teaching of the supernatural aid, provide it yourself; we do not hinder you." Either this answer does or does not meet his religious scruple. If it do, there is no need of the 25th clause; if it do not, then the 25th clause is intended to support sectarianism. The case supposed is that of a clash between the conscience of the parent and that of the ratepayer. We believe the one to exist but in imagination. The scruple of the other is now centuries old, and universally respected; and for it we are prepared to take joyfully the despoiling of our goods. It is not whether one form of religion be right or wrong. I will gladly pay that the Mormon child shall learn to read and write. I will not pay his fees to be taught the degrading filth of polygamy. It is in this conflict of religious opinion, which is the glory of our age, that any sect, presumably erroneous from its incapacity to stand its ground unaided, should have the power of buttressing its errors by municipal pay. This certainly is not the function of a noble system of national education.

In conclusion, the statement says that the Government must choose between the 25th clause and Nonconformist support.

The Rev. W. S. Caldecott said he belonged to a body, the Wesleyan Methodist, which had perhaps the largest number of denominational schools of any body of Nonconformists—close on 1,000. Within the last few months they had had long, anxious, and eager discussions as to this 25th clause and kindred matters, which had resulted in a general change of front with regard to the Education Act of Mr. Forster. They were almost unanimous in appealing for compulsory education the country over, for compulsory school boards the country over, and the gradual absorption of the present denominational schools. They would be large losers by it; but they were willing, for the future prosperity of England, to sacrifice their own schools (which had been built after a large amount of labour), provided everybody else would do the same. (Hear.) They asked, not for secular or denominational schools, but for general schools, in which the Bible should be maintained, and read and explained by the teacher, but that no minister of any denomination should be allowed to enter. That was their programme; and that they intended to carry out, so far as they could. They objected to the 25th clause, because they thought there was another way in which the case of the poor parents might be met. When the parents could not afford to pay, let the school board remit the fees in its own school, and not pay fees to denominational schools. The Wesleyans had not existed as a political party hitherto, but if the members would support such a programme as that he had sketched, he believed they would have the unanimous support of the Methodist electors.—Mr. Stone asked whether the Wesleyans contemplated giving over their schools to the school board?—The Rev. W. S. Caldecott: Merging them into the school board.—Mr. Stone: You are aware that the managers are not allowed to receive any consideration? The Education Department prohibits that.—The school board may take a school gratuitously. Would that be the arrangement you contemplate?—Mr. Caldecott: We propose to retain some hold for the purposes of the Sunday-school, and for week-evening meetings.—Mr. Stone: Then you propose to let the school to the school board for the week-days. How would that meet the case of another body having schools, but not agreeing to that? Do you propose to give the School Board compulsory power to take the school, or to set up another opposite?—Mr. Caldecott: If the latter were done, it would involve an immense expense. We leave it to the wisdom of Parliament to solve it.—Mr. Stone thought the case he had mentioned would be a serious difficulty.—Mr. Caldecott said the annual grant might be reduced to almost a minimum.—Mr. Stone: That is an indirect method of compulsory transfer.—Mr. Caldecott: Yes.—Mr. Stone: I only wish to understand your views.—Mr. Cowper-Temple asked whether the Wesleyans would take any security that the Bible should be taught, or would they leave it to the caprice or the discretion of each individual teacher?—Mr. Caldecott said their plan was that the church should provide teachers (the

Wesleyans had two training colleges; and they said, "Leave it to the teachers to give religious education in the school." They did not want the school board to have power to say to their teachers that they should not read the Bible. They also wished the teachers to have power to explain, though Mr. Disraeli had said he did not understand a text after listening to half-an-hour's explanation. (A laugh.)

The Rev. W. H. Jellie did not know that all the deputation pledged themselves absolutely to the Wesleyan solution; but it appeared to him and to those who looked at the matter in its entirety that there was no satisfactory solution short of what was called secularism, which meant the exclusion of the Bible as a school-book from the day-schools of England. Among other reasons, they felt that its introduction gave an opportunity to the teacher to become a partisan—a sectarian proselytiser, if he cared so to be; and they were not without reason for fearing that the opportunity of teaching the Bible in the day-schools would in future be used for sectarian objects. In England they had first to ask what Bible should be admitted? If they admitted the English version, they made it a Protestant school, and offended the conscience of the Romanist and the Jew. It appeared to them that religious teaching must be left absolutely in the hands of the Churches. Let them recognise the great agency of Sunday-school work, and they had recognised all that was needful in the impartation of religious instruction to the children.

Mr. Stone: Do you draw a distinction between the payment of the fees out of the rates and the government grant? Your ground is logical, no doubt; but do you wish there shall be no Government grant to any school in which there is religious teaching? Because that would be logical.—Mr. Jellie: Certainly.—Mr. Stone: What you ask goes much beyond the repeal of the 25th clause. Nineteenth of the schools which receive the Government grant are denomination schools; and you propose the absolute repeal of the principle on which the Government grants have been made.—Mr. Jellie: Yes.—Mr. Stone: Would you prohibit the teacher, at any time out of school hours, giving religious instruction?—Mr. Jellie: Certainly not. He is a free agent. There is no objection to any of Her Majesty's subjects teaching religion at any time, but not in the schools during school hours.

Mr. Mumby thought the Wesleyan plan, without any catechisms or religious formularies, would be a vast improvement on the present condition of things. They had an instance of the absence of catechisms or formularies in the Portsmouth schools, in which the Bible was read, and hymns were sung; and that was a great improvement on a place like Manchester, in which the rates were used for the express purpose of religious teaching. He would point to a case which would illustrate the injustice of the 25th clause—

Let them take the parish of Alverstoke, which contained school accommodation for 2,948 children. There was a civil population of 18,000; the total population was 22,000. No additional school accommodation, it was said, was required for this district. If it were desired to introduce the compulsory powers of the Education Act, it would be necessary, under the present state of affairs, to establish a school board; but as there was sufficient accommodation for all the children requiring public elementary education, it would not be desirable to establish a board school. What had the board, then, to do? Simply to set the machinery in motion to force children into the present schools. There was only one school at present unconnected with the Church of England (except the Roman Catholics)—the Wesleyan, which afforded accommodation for 250. Out of the 2,948 children, he was told 1,198 attended Nonconformist Sunday-schools, and another 200 attended the ragged-school carried on by Mr. Cook. The only accommodation for their ordinary teaching would be in the small private schools in the place, or in the Wesleyan school. There were a large number of children who did not go to school; and the Nonconformists considered it unjust that they should be forced into the Church schools, and have their fees paid for them. The schools would then be supported by nothing else but the grant of the Committee of Education, the school board fees, and the fees of the children, no private subscriptions being necessary. The Nonconformists had no objection to the Church of England schools *per se*; but they objected to their money being used for the maintenance of those schools, especially when the spirit was so thoroughly hostile to the Nonconformist schools. His daughter was a teacher in a Sabbath-school, and one of her children informed her her mother had been told she was committing a great sin in sending her to that school, or in going to the Independent chapel.

A member of the deputation said it was a common impression that people were committing a sin in going to a Dissenting chapel.—The Rev. W. H. Jellie said he had been informed, though he did not vouch for the accuracy, that a child who came late had been told that if she knelt down and prayed to the Virgin Mary, she would be forgiven.—The Rev. H. Kitching said there were vested interests in the denominational schools, and there must be consideration in dealing with them; but the 25th clause was so heavy in its pressure that they thought it demanded immediate repeal.

Mr. Cowper-Temple said he was glad to hear the views which had been expressed on this subject. He supposed they would not expect either him or Mr. Stone to give any very decided opinion as to the 25th clause, because they understood the Government had undertaken to deal with the question in some way or other, as if its main object or effect were to increase sectarianism. He had regarded it as a scheme whereby children might be compelled and enabled to go to school when their

parents were very poor. He had great doubts whether it would not have been better not to have remitted the fees at all; whether it would not have been better to view education as the duty of the parent, just as much as feeding the child; and if the parents were too poor to pay for the education of the child, whether the payment ought not to come out of the poor-rates rather than from an education-rate. But if they were to deal with this question, he thought it would not be fair to facilitate children, going into one school, rather than another. There should be entire religious equality between the board schools and the voluntary schools; and a premium ought not to be given. Some proposed the fees should be remitted only in the board schools and not in the voluntary schools; and he attached a great deal of importance to the argument as to the conscientious objections of the parent. Mr. Cooke rather argued that very often it would not be the real objection; but there were a number of parents with whom it was essentially a matter of conscience. If a parent and a poor man, he (Mr. Cowper-Temple) would not like to send his children to purely secular schools. People told him his child was not obliged to learn anything but what he liked; but he was prevented from getting religious and moral education, which he would like him to get. It would be exceedingly cruel, if, though they believed religious was of more importance than secular education, they were to say to him they would compel him to give his child secular without religious education. It was important to the child not to learn religion as a mere lesson; but if religion were to produce any effect on him, it must pervade all the teaching of the master. The child must feel that the master was a religious man. Logic was, no doubt, a most powerful thing; but had driven Mr. Jellie to a position which was most strange for a minister of the Gospel. He (Mr. Cowper-Temple) saw the steps to it, but to him it certainly appeared strange that they should say in a Christian country, "We will banish the Bible from the schools; and we hope the people may be taught in some other way—voluntarily, in Sunday-schools." But it was a mere hope; and, in his opinion, it would prove a very delusive one. He believed if they banished the Bible, the children for whose benefit the act was passed would be educated without any religion whatever. The greater multitude of the children who have to be coerced don't care about education. The difficulty he felt about their proposal was in connection with the gutter children who would not go to school, but were to be compelled. They could compel them to go to the secular school, but not to the religious school; and the State would be only compelling them to secular education.—Mr. Cooke said that would be the last thing of which the Nonconformists would think. There would be a religious and moral, but not sectarian, training.—Mr. Cowper-Temple: I don't know where the teacher is to rest his morals except on religion. What is your idea on that?—Mr. J. H. Cooke: On religion, no doubt. But there is a common ground.—Mr. Cowper-Temple could not see how the difficulty was to be solved. The Bible was excluded; and the school-master was to give a moral training.—Mr. Jellie said the man's own personal goodness was necessary. If the master himself were not a truly good man, no use of the Bible or founding the instruction on the precept would be sufficient.—Mr. Cowper-Temple said if the master must not refer to the Bible in the school, there must be a positive penalty for doing so. He confessed he could not see how to get over the difficulty; and he would be obliged if they could enable him to do so.—Mr. Cooke urged that when masters were appointed, all that was necessary was to inquire into their general religious and moral character, and not their sectarian views.—Mr. Cowper-Temple admitted that he would rather have the Bible in the schools with the chances of sectarianism, than no Bible and no sectarianism; and he believed the feeling of the people in the present day was to give the children the Bible, which was not only of use to them religiously, but was a standard book.—The Rev. H. Kitching said a number of Dissenters were in favour of the Bible being simply read.—Mr. Cowper-Temple: Are you satisfied with its being read simply, as an Act of Parliament, and not allowing an educated mind to explain it?—Mr. Kitching: The reading of some of the stories of the Bible would produce their own effect.—Mr. Cowper-Temple said some people regarded it as the business of the Legislature to prevent the Church of England getting converts. He thought they ought to look on it in another light. Their object in this matter should be the education of the children; and he thought it would be a very cruel thing not to let them have religious teaching. To exclude the Bible from the schools would be a most serious matter; and his conscience would not allow him to come to that.—Mr. Jellie thought if the children were brought to the day-schools, there would be more readiness to go to the Sunday-schools.—Mr. Cowper-Temple mentioned the case (of which he had heard) of one of the ragged-schools of London being taken over by the school board. The mistress was asked when she opened the Bible last? "Just three weeks ago." "Why?" "The school board and the inspectors require us to work the children so hard at other things that we have no time." And it ended in the poor children having no religious instruction at all.—Mr. Jellie: Was anything being simultaneously done for the religious instruction? How was the Sunday-school going on?—Mr. Cowper-Temple could not say. But he thought it cruel to expect children who had been working hard for the six days to buckle on to the seventh. They got to dislike the

Sunday, because they are overworked. He thought the teacher might teach the Bible as a schoolmaster, but not doctrinally.—Mr. Ward said he could not teach it without teaching doctrine, which would depend on the sect which maintained the school, whether Wesleyan, Independent, Unitarian, &c. The teachers were not the proper persons to teach children in religion. The minister ought to be able to do this far better than the man who was merely taught to instruct them in geography, &c.—Mr. Cowper-Temple, who was compelled to leave, then retired.

Mr. Nicholson believed they would ultimately be landed in the position which Mr. Jellie had propounded—leaving the churches to take care of the religious education of the young. He could speak with some little experience on this question.

For twenty-four years he had been secretary to a society at Gosport which had for its object the religious education of the young. The number at first receiving instruction was 580. The number now instructed by religious teachers was 1,400, and he believed they would come to this—they would say to the State, "Seeing we are such a heterogeneous mass, you give our children a sound elementary secular education, and leave it to the contending sects to instil into the minds of the young their own religious views." Having the largest amount of patronage and endowment, the Church of England clung to the present system; and the action of the 25th clause was to fortify its position and to weaken other sects. Nothing, they believed, would meet the difficulty but the exclusion of the Bible from the day-schools, and leaving it to those who valued religion to supply the religious wants of the children. He sent his children to a school the mistress of which was almost a Ritualist; but was a good governess, and that was all he asked. Mr. Cowper-Temple laid great stress on the gutter children. Well, almost all sects were trying to educate gutter children; but the action of the Church of England was to prevent the destitute and degraded classes having any education at all. All his lifetime there had been a large body of destitute children roaming the streets, and particularly by the water-side. When the education question was under discussion, he thought they would soon have the machinery with which to get hold of them; and that when they came to respect themselves, they would think a little about religion. But they remained in equal numbers and in equal degradation. Why? Because the clergy said it was not necessary to have a school board; that they had sufficient accommodation for all the children; and the next thing they asked for was power to compel them to go to the schools.

Mr. Stone said the objection of the Nonconformists could, no doubt, be stated in very clear language, theoretically, and he understood it—that the State should not contribute anything to the support of any particular religion. But the difficulty was in applying it strictly to the question of education. It could not be said that the State should have nothing to do with education at all. They had got beyond that; and having done so, he did not think there was any possible solution fully in accordance with the views of the deputation. Mr. Jellie went as far as anybody in the room when he said the schools should be absolutely secular, and that there could be no conscientious objection on the part of the parent to send the child to the school, because he could get his religious education elsewhere. But there was no doubt the Roman Catholic did object to secular education as such. Either the conscience or the Roman Catholic or the conscience of the Nonconformist ratepayer must be dealt with in a way they would rather avoid if they could. There was another difficulty. What they were contemplating was the extension of compulsion under the school board system. Suppose they went to a rural parish in which there was a denominational school, and they said there should be a school board. They must consider whether or not they should pay the fees. They must, if the man had not the money. He agreed with Mr. Cowper-Temple that that should not be left with the school board. They had ultimately to face the question whether they should shut up the denominational school, and build another by the side of it, (or come to some compromise with the managers of the denominational school, and get them to bring their school as near as possible to what the deputation thought it should be. He was not prepared to say whether he should vote for the repeal of the 25th clause, which question would not come before the House simply. The Government measure might repeal the clause by putting something in its place equally objectionable; and he did not think it respectful to the Government or to Parliament to pledge one's self as to a matter until one had heard what was proposed, and what was to be said about it. There would be a most strenuous opposition throughout the country to the entire abolition of religious instruction in the Board schools. If they extended the compulsory powers generally, and they went to a rural parish with a denominational school, what were they to do with the children? Mr. Howell: Give a secular school for the whole. Mr. Stone: Then you must build another school by the side of the denominational school. Mr. Cooke: You think it desirable that the clause should be altered? Mr. Stone: Yes. I think the question whether persons are to pay the fees should be handed over to the Board of Guardians. In Scotland, the Guardians enquire whether the parent be a fit person to receive relief, before the fees are remitted.

At the close of the discussion, the Rev. W. S. Caldecott proposed, and Mr. Nicholson seconded, a vote of thanks to Mr. Stone and Mr. Cowper-Temple for the kindness and courtesy with which they had listened to the deputation. The vote was unanimously agreed to.

Literature.

GILFILLAN'S LIFE OF ANDERSON.*

Dr. Anderson, of Glasgow, was well known to his contemporaries in England, as well as in Scotland, and Mr. Gilfillan needs no introduction to any reader. We can well understand how Mr. Gilfillan should have taken in hand this work. Dr. Anderson was a man of singular originality, independence, and moral courage, and Mr. Gilfillan possesses these qualities in no common degree. If we hate our own vices as we see them reflected in the characters and the conduct of others, it is not less true that, under similar circumstances, we equally esteem our own virtues. Hence, to some extent, the admiration which the author of this work expresses for the subject of his biography. But, whether or not we possess the qualities which shone so conspicuously in Dr. Anderson, we can scarcely fail to be attracted by the general character of the man. In all respects he was of no common order.

Good ancestry, unhappily, is not uniformly a guarantee for good qualities in descendants, but Dr. Anderson had both. Mr. Gilfillan tells us of the grandfather, a mechanic employed on the Carron Ironworks, but, like so many Scotch and so few English artisans, "a great reader and thinker." He it was who first introduced the tramway, and who suggested the use of the ball-cock in cisterns—inventions, or adaptations of inventions of the precise origin of which few perhaps, until now, have known. We meet a good anecdote of him which shows his sound common sense and inclines us to wish that every minister had such a grandfather. "When," says Mr. Gilfillan, "young William had entered the logic class, his grandfather said to him, 'Now, sir, I know you will be beginning to try and make fine sentences—make them as fine as you can, but O, preserve simplicity in prayer! God does not need to be told that He made the constellations. Confess to Him your sins, and express your confidence in His Son.' His grandson took the hint, and his prayers always avoided those tiresome and inflated laudations of the 'Deity in which many still indulge.' 'Many?' Mr. Gilfillan! Why not say nearly all? To a thousand who know how to preach, there are probably not ten who know how to pray, and not many who do pray.

The father, too—John Anderson—was not a common man. He was minister at Kilsyth until his ninety-second year, and the author tells us this original anecdote connected with the celebration of his jubilee service:—

"When William attended the jubilee *soirée* of his venerable sire, he stepped forward to him at the close of his speech, laid his hand on his head, then covered with silver hair, and broke out into the old song:—

John Anderson, my jo, John,
When we were first acquaint
Your looks were like the raven,
Your bonnie brow was bent;
But now your brow is bald, John,
Your looks are like the snow;
But blessings on your frosty pow,
John Anderson, my jo."

"The effect is stated to have been indescribable, electrifying to all, and melting to many. It was a stroke of that highest kind in which genius and heart are equally blended, and which at once excites enthusiastic admiration and starts childlike tears."

We do not find much about Anderson's early life, but it is clear that he was a hard student. The most important part of this period of his history is his coming under the influence of Dr. Chalmers. The kind of influence which this great man exercised over those who were brought within his sphere is admirably described by Mr. Gilfillan in a passage which we should like to quote, but we have scarcely room. It is stated, however, that like a great many others, Anderson became, for a time, one of Chalmers's imitators. He wrote like Chalmers, screamed like him, gesticulated, foamed and flung about in the pulpit as much in his master's manner as he could. Above all, like him, he read his discourses. This latter fact rather stood in the way of his ordination, while at the same time the young student was not considered to be altogether orthodox. He stuck, as well as he could, to his reading, and stuck to his views, which were not peculiar, was at last ordained, and became minister of John-street Church, Glasgow. Here, as is well known, he did the work of a brave and good man.

We have spoken of Anderson's moral courage. Here is an instance of it, in the first work which he undertook in his church:—

"The communicants' roll was unpurged, and required purgation so much that it was agreed to invite all who claimed membership to call upon the new minister. Few stood the test. A meeting for the purpose of

purging the list of members was held every week for a whole twelvemonth—a source of dreadful worry and exhaustion to Anderson. It would have been far better had he undertaken the task of forming a new congregation and building a new church at once. In this disagreeable and fagging work Anderson was sustained by the freshness and vigour of his youth—he was only twenty-three years of age—and by that sense of duty which then, as during all his long career, never relaxed for a moment. He felt himself more than almost any man we have met, 'Ever in his Great Taskmaster's eye.' This, he says himself in some MS. memorials which lie before us, was 'more at that time the spring of his action than was love for his Master.' His steps were tuned less by love than by law; and the spirit of stern determination which never deserted him was then less softened and sweetened than afterwards by Christ-like tenderness. During his student career Christ was more a doctrine to him than a person; and it was not otherwise till he had been some time in the the ministry."

It was in Anderson's time that a great question first arose, which is not altogether settled even now. We refer to the organ question. An Edinburgh minister had dared to bring the "kist o' whistles" into his church; his conduct was condemned by the synod, and he had to leave. Now, Anderson was a lover of music, and with characteristic boldness and independence he rushed to the rescue, wrote more than one pamphlet in favour of the use of the organ, and so helped to create public opinion that he lived to see it allowed. His fearlessness was equally shown in the Voluntary controversy. The author gives us some incidents of this great battle, the history of which, we hope, will, one day, be written by some competent person. He says:—

"Ere Voluntary societies could be formed, popular meetings must be held, and they were so, first of all in Edinburgh and Glasgow. We happened at that time to be in Edinburgh pursuing our student career, and were present at the first Voluntary meeting in Broughton-street Chapel. It was a stirring and successful gathering. Dr. Ritchie, then in the prime of his powerful manhood and of his platform popularity, already grey-haired but erect as a palm-tree, strong as a lion, with his finely-developed chest and limbs, his towering forehead, and his grey glancing eye, with its unspeakable twinkle of humour and sagacity, led off in a very happy and characteristic speech. Dr. John Brown followed. He was then, too, in the fulness of his powers of body and mind, with smooth, unwrinkled brow, with white hair surrounding it like a half-circle of glory, fine oval face, through which gleamed his dark, mildly lambent eyes, and with those strong deep crashing tones of voice which rendered so well the vigorous sense and massive eloquence of his oration. David King was the young Hannibal of the occasion, and delivered one of his clear, sensible, judicial speeches, which, coming from a youth, created astonishment, less in themselves than from the premature manhood of thought and language they discovered. Altogether, the meeting was a great triumph, and felt to be so both by friends and foes.

"In Glasgow, meanwhile, they were not idle. There, too, a meeting was held a short time after, which passed off successfully, although not, perhaps, quite so well as that in Edinburgh. More, perhaps too much, was expected from Glasgow, then, as now, the metropolis of practical Voluntarism; while in Edinburgh, then, as now, reigned Evangelicalism of the Church (now of the Free Church) of Scotland type, with Chalmers in its Theological chair, and Gordon, Bruce, Gray, and others, filling its most popular pulpits. The Glasgow meeting took place on the 12th November, 1832. The venerable Dr. Dick began the proceedings with a brief decisive speech, after his usual manner; Dr. Hough, with characteristic suavity and tact, blended with energy and boldness, moved the first resolution, which was seconded by Greville Ewing. The second resolution was moved by the Rev. Alexander Harvey, Carlton, who afterwards gained laurels on the same subject in his debate with MacGill Chrichton of Fife, counted the 'Admirable Chrichton' and the indomitable champion of endowments, till felled by Harvey, who was a man of vast volubility of speech and readiness of retort. The third resolution was moved by Dr. Baird, of Paisley, an accomplished man, and seconded by the solid and sensible Dr. Stark, of Dennyloanhead. The fourth resolution was moved by Dr. Beattie, and was to have been seconded by William Anderson. And then came Andrew Marshall, as the trump card of the meeting, with the fifth and final resolution."

To this controversy Dr. Anderson contributed three pamphlets, while he lectured with great effect. A passage which Mr. Gilfillan quotes from a lecture on the theological qualifications of members of the Civil Legislature, is one of the most striking that we ever remember to have read, but when he was excited or warmly interested Anderson never failed to be striking. We should like to quote what Mr. Gilfillan says of the results of this memorable controversy:—

"On went fast and fiery the wheels of the agitation; but by-and-by they became entangled with the Endowment movement and with the non-intrusion controversy; and their sound and rush died slowly away, as the Free Church, having rent the Establishment in twain, rose itself to be a fourth estate in the land. It was a controversy conducted on both sides with great ability, and with still greater heat and animus, although of judicial and philosophic handling there was little, unless in the work of Coventry Dick, which was admitted to be a masterpiece, even by the opponents of its theory. Much bad feeling was produced, and many bonds of friendship—both among clericals and laity—were snapped asunder in the course of it, never to be again reknit. But it quickened the religious life of Scotland; it enlarged theological views; it precipitated a disruption which had long been inevitable; it thoroughly ventilated the questions as to the relation of the Church to the State; and it has been a distinct and

high step on the way to that Church of the future, which shall come, will come, and will not tarry; and which shall be a Church without spot or wrinkle—the spots of worldly contamination, and the wrinkles of antiquated and narrow opinions."

We find Dr. Anderson in the front rank in many other movements—in fact, in all where he could exert power. The old Irish education question, now forgotten, but which created great excitement forty years ago, found him on the side which the Nonconformists of the day occupy in regard to the English education question. Although not a total abstainer, he took part in the temperance movement; he worked with George Thompson in the anti-slavery movement; Kossuth found a warm welcome from him; and Garibaldi and Mazzini a defender. With all this he carried on teaching and pastoral work with a power and a diligence as though he had nothing else to do. Mr. Gilfillan thus writes of his subject at his "meridian"—

"During these years of his meridian fulness and brightness of success, his labours continued most abundant. Diligent as ever among his people, and frequent as ever in his pulpit, he was ready as ever to speak at *soirées*, to assist brethren, and to attend all sorts and sizes of public meetings. In the City Hall he continued to lay about him like a man inspired; his eloquence resembling the description so often given of that of Charles James Fox—the whole man being in an ecstasy of convulsive earnestness, his voice screeching or yelling out his words, his eye shooting out black fire and horror, his words pursuing each other like a crowd running from a conflagration, and the audience partaking almost to agony in his high-wrought excitement, and moving almost to frenzy to his stirring eloquence. When a hiss, as was sometimes the case, questioned the accuracy of his statements, or rebuked the asperity of his language, he would probably take no notice of it at the time, but pass on to some triumphant point in his argument, and then pausing, look his opponents in the face, and in broad Scotch, and with an eldritch squeal, cry out, 'Hiss noo if ye dare.'"

Much was made during his lifetime of certain eccentricities of Anderson, which earned him the title of "daft Willie Anderson," but we doubt whether such eccentricities would be considered so very eccentric now. It consisted, as far as we can gather, in a peculiarly incisive, angular way of saying things, and probably the manner heightened the effect of the matter. When he died full of years and honour last September, no one thought of them, but only of his lifework for his Master.

Dr. Gilfillan's memoir is a rare piece of biography. It is full of matter that is instinct with life and vigour. Anecdotes and reminiscences abound. The rhetoric is sometimes slightly redundant, but the author has made his work eminently readable, and has, besides, erected a worthy monument to the memory of a memorable man.

MR. HUNT'S ECCLESIASTICAL ESSAYS.*

Mr. Hunt is one of a small but able class of Churchmen who would fain make the State-Church as nearly coextensive with the nation as is practicable, but who, whether they succeed in this or not, would at all events preserve the State-Church. There is none of the school, the Dean of Westminster himself not excepted, who is more strongly enamoured of this theory, or who advocates it with more force and candour. The volume before us contains essays on various questions of the day, includes among them a comprehensive and most instructive review of the course of "German Theology," a series of papers on the Old Catholic movement of very high value, and a sketch of the present condition of "French Protestantism," done in a very liberal spirit, but showing how much the action of the Synod in resolving on separation from the State has shaken his confidence in it. But though these papers have the highest intrinsic value as containing a kind of information not very accessible, and a consecutive account of great religious movements which are but imperfectly understood in this country, we ourselves are most interested in the discussions as to the "State establishment of Christianity in England." Mr. Hunt is not at all satisfied with things as they are, but at the same time he believes that the State-Church is a public good, and therefore even if it doomed the Nonconformist to social inferiority, "his objection would be justly set aside." It would be idle to argue the question as to the fact even did we prove our point, so long as we should still have to deal with the principle that it is right for a State to create social distinctions among its subjects, and to place some in a position of inferiority to others because of their religious opinions, if some public good can thus be secured. The majority, of course, have to decide whether the public interests can be served by thus giving social advantages to adherents of their own creed, and if such a principle be once conceded, we cannot see why

* *Contemporary Essays on Theology.* By Rev. JOHN HUNT. (Strahan and Co.)

* *Life of the Rev. William Anderson, LL.D., Glasgow.* By GEORGE GILFILLAN. (Hodder and Stoughton.)

heterodoxy should not doom a man to political as well as to social inferiority. The same plea might be urged in favour of the extension of distinctions which so manifestly contributed to the public interests, and thus the State-Church would certainly be—in opposition to the views of Dean Stanley and Mr. Hunt himself—"an institution for the arrest of civil and religious liberty," instead of having for its object what they desire, viz.—"not to crush the Dissenter by opposition, but if possible to comprehend him, and where that is impossible, to secure for him toleration and equality."

We are not ourselves greatly concerned about this point of "social inferiority." There are still certain injustices which Dissenters have to suffer, but it is not on these chiefly that we base our opposition to the Establishment. We believe too with Mr. Hunt that disestablishment would not altogether correct them, certainly not at once; but we cannot admit that the grievance is altogether imaginary, or that the contempt shown by some Anglican clergymen for Dissenting ministers is simply the same which they "show also for their own brethren if they have not graduated at Oxford or Cambridge." If there was nothing besides the old aristocratic feeling, pride of birth, or culture, or station, carried into ecclesiastical life, we must perforce submit to it; especially if, as our author tells us, the "character of the clergy is visibly deteriorating," so that "a few more years of the same downward course and scholarship, gentleness, and refinement, will cease to be the marked qualifications of an English clergyman." The very opposite may truthfully be said of the Dissenting ministry, so that distinctions on this ground are apparently passing away. But then the other distinction remains—the distinction in virtue of which the humblest literate of St. Bees claims superiority to the most cultured and intelligent and pious Dissenting minister, because he is the "authorised teacher." "A multitude of these grievances would be easily remedied by that Christian spirit which seeks the lowest room." We do not quite understand by whom the "lowest room" is to be sought. If by Dissenters, we do not quite see why a clergyman should expect from them a special manifestation of this Christian spirit, so that while his own brethren are content with equality we must wear the badge of inferiority. Mr. Hunt, however, hardly does justice to such grievance as we have. We know that men of priestly assumptions will, under any ecclesiastical constitution, claim superiority to ministers whose orders they deny, and that the separating effect of differences of culture, station, and even opinion, will be more or less felt, whether there be a State Church or not. But what we complain of is that the State places the ministers of a favoured Church in a position of superiority to all others in their religious work. They are sent into all the parishes of the kingdom, and entrusted with the care of the souls in them, and warranted to treat—and as a matter of fact are continually treating—Dissenting preachers as unauthorised intruders. This is a gross violation of religious equality to which we take exception, and which must exist while the State Church, as at present constituted, exists.

Mr. Hunt deserves great credit for the candour with which he treats Dissenting communities, doing justice to their merits, and when he points out defects, doing it in a friendly spirit. He recognises "the steady and uniform growth of Dissent," and says that "if the Dissenters continue as they have begun to erect buildings that equal, and sometimes surpass those of the Established Church, and to fill them with efficient ministers, the Church of England will have more cause to fear losing its power over the upper classes, than by the separation of Church and State."

Nor is he less fair and outspoken in pointing out the defects of the system he defends. A more searching and complete exposure of the evils of patronage than he gives we have not often seen, though he fails to point out how it would be practicable to get rid of them and yet retain the State Church. "It is an old chronic affliction (he says) which the Church has borne for centuries, and with as little hope of being healed as the woman who had spent her all on physicians." Compared with this "the question of subscription is only a temporary affliction," though, we venture to think, like acute diseases in general, even more dangerous and just as incurable. We should like to discuss these points fully, but each of them would require an essay for itself. We can only renew our expressions of admiration of Mr. Hunt's independence and ability as a writer, his liberality as a Churchman, and his fairness as a controversialist, and of our dissent from his reasonings which, like those of the rest of his school, or indeed of Church defenders in general,

are in support of an Establishment which exists only in his own imaginings.

THE ROMANIST'S EDUCATIONAL CLAIMS.*

Mr. Murphy has written a monster pamphlet. If he had but condensed a little, it might have been declared readable. He has presented a vast mass of matter, and in such a way as bears rather effectively for his own side; but "the grain of salt" will be very easily found in the consciousness and the memory of the ordinarily intelligent reader. And he has cunningly caught an attractive, semi-sensational title, such as should draw not a few to the book. A revelation of all the outs and ins of that "terra incognita" of convent life, how fascinating were it—how racy for the minds that devour penny weeklies of a certain class? But Mr. Murphy is by no means sensational: he traces out, with slow details, the rise and progress of the great conventual orders—missing by a single step the chance of making a really striking portrait of that great exemplar, St. Vincent de Paul. All this too is done with such a pronounced and immediate political purpose, that the moment it is perceived, you cease to read him with "single mind." His aim is to show how far in excess of results, both charitable and educational, are the convents over the various forms of Protestant effort. And, no doubt, there is much to be said in favour of the singleness and devotion which the convent system breeds. Protestantism does feel the want of an "authority"; but Protestantism has its own compensations. Mr. Murphy manages to make a very imposing display of testimony in his own favour when he deals with inspectors' reports, but we fancy the result has been obtained by a considerable process of selection; and there is much in the way of putting things. It may, for example, be quite true that:—

"One of the most interesting objects that can be shown to a stranger in some of the cities and towns of Ireland is the Christian Brothers' School. The success of the pupils in after life is proverbial. As tradesmen, shop assistants, junior clerks, and other employes, the boys educated in the Christian schools are eagerly sought for; some of them have risen to high positions;"—

and that, nevertheless, the same good fortune may have attended some of the boys educated at the Protestant schools.

The whole drift of the book is to demonstrate the injustice done to the Roman Catholic community by the recent Education Act, inasmuch as the State has gone so far in the direction of relieving itself from cognisance of religious instruction—a point on which we had thought that the Catholics would have had the sense to congratulate themselves.

Under the former system, Her Majesty's inspectors were bound to examine into not only the secular, but the religious, teaching of the great majority of the schools of the country—those of the Church of England—and to report to the Education Department on the quality as well as the quantity of the said religious instruction; and as regards the British and other Protestant schools not in connection with the Church of England, the Church of Scotland, and other Scottish schools and Catholic schools, the State gave them credit for imparting religious instruction, but did not take any cognisance of the quality or quantity thereof. . . . Now under the new system, no cognisance whatever is taken of religious instruction by the Education Department; and it is expressly enacted that to public elementary schools "the Parliamentary grant shall not be made in respect of any instruction in religious subjects."

Under the new code the hours in which religious instruction may be given are rigidly fixed outside those named for secular instruction; and it is here laid down as being an element in favour of the new Scotch Education Act (which we by no means think) that it differs from the English one on this ground, that even in board schools religious instruction may be given before and after the hours fixed for secular instruction. Mr. Murphy waxes very eloquent too on the possibility of terrible evils being inflicted on what he estimates as the 750,000 neglected children in England who will be driven into the school board schools, but for whom no provision is made by the State in the matter of religious instruction in any form whatever. At first view it does strike a person who has never thought on the matter as very sad. But a little reflection sheds a bright and cheering light on the difficulty. Did not Mr. Murphy show us how much had been done by Roman Catholic education partially religious, at a time, as he says, "when the State gave them credit for imparting religious instruction, but did not take any cognisance of the quality or quantity thereof." The Roman Catholics are still substantially in the

* *Terra Incognita: or the Convents of the United Kingdom.* BY J. NICHOLAS MURPHY, author of "Ireland, Industrial, Political, and Social." (London: Longmans.)

same position as that in which they were before; and seeing this, it should be matter for rejoicing to him, as to us, that religious instruction is altogether prohibited in the rate-aided unsectarian schools, under school boards. The Catholic Church, as well as every other Church, should regard it as her valuable prerogative to find out ways and means to duly supplement the secular instruction—for to churches and not to State agents in any shape, should this work be committed.

Mr. Murphy's book is worth a reading by those who are interested in considering all that can be said on the education question; and many may find it interesting to know something more about the internal economy of convents and their most interesting ceremonies which are given here.

BRIEF NOTICES.

Roots, a Plea for Tolerance. (London: Bentley and Son.) This book is a sign of the times. Comparatively worthless, it is, however, worth reading to see what such people as its author think of Christianity. Its chapters, or some of them, appeared, we are told, in the *Temple Bar Magazine*, and are now reprinted with additions. The chief significance of the book is due to the evidence it affords of the all-pervading interest of religious questions at the present time. Not that we believe the writer of this book has any real interest in their solution. He or she, whoever it may be, is aware that there are people who are interested in them, and knowing something about them he writes this flippant chat. The writer professes to be a woman, but we cannot help thinking she must be a very unwomanly woman. She lets us know that she is over forty, is the mother of six children, and has a husband of whom she speaks as "my old man." She writes like a fast undergraduate would talk, if he were clever enough, and she acts as a bounding, unconventional, worldly-minded girl of two and twenty would if she were allowed. The original idea of the writer seems to have been to discuss certain philosophical religious difficulties which lie at the root of Christianity, by means of conversations between two persons, but it finally assumes a sort of story, and ends with a love tragedy and a funeral. The scene is laid in New Zealand, the occasional descriptions of which are very vivid, whether real or imaginary. The authoress is living with her husband and children on the seacoast, with few people about them, and in extreme simplicity. A young man, just of age, is also residing there, who is of the type most dear to the undergraduate and immature mind. Handsome, courageous, self-possessed, master of all kinds of sports, a splendid talker on philosophical subjects, critical yet enthusiastic—in that early stage in which Bulwer is regarded as a great novelist, and Mr. Kingsley as a Christian philosopher. This admirable young Chrichton is made to talk to this woman, old enough to be his mother, as if she were his mate in age and sex, and she is represented as continually setting up orthodox and common-place views of things in order that he may cleverly knock them down. The style of the conversation is of that half funny and half rhetorical kind which is so utterly unsuited to the subject, and insulting to the capacity of the reader. It is we know a prevalent belief amongst certain magazine writers that nothing will be read that is not exciting and sensational, as it is called, but we should have thought that those who have any interest in philosophical and religious subjects needed only simplicity and sincerity in their treatment. Mr. Kingsley is responsible for turning many young men's heads, but we are sure he would be the first to condemn the flippant treatment of grave subjects. The writer says in the preface:—

"I have learnt some lessons from the thoughts I have tried to express, why should not other people? And, unless I am much mistaken, the reader can deduce almost any moral from them he pleases, according to the bias of his mind—that religion is essential and free-thinking useless, religion pleasant and free-thinking terrible—that utility and absolute truth should be looked upon as separate—that they should not—that thinking is but an idle waste of thought, and all is everything, and everything is nought—that a sceptic is not necessarily the child of the devil; that the subject is so large, and so impossible for any really deep thinker to simplify and settle, that we should not be too hasty in condemning our neighbours for disagreeing with us—that my young friend was a prig—that I am a fool, and half-a-dozen more, all calculated, as the poor boy would have said, to do good in various and, perhaps contrary directions.

Of these numerous and somewhat contradictory deductions the one we have italicised seems to us the most indisputable. On the other point we are in agreement with the author. It is expressed in the opening words of the preface. "My old man has told me that 'I am a fool for publishing these sketches; and when he commits himself to such an opinion, there is generally, at least, a half truth in it.'"

Christianity Irrespective of Churches: Thirteen Letters to an Italian Nobleman on the Christian Religion. (London: Hamilton, Adams, and Co.) This tract, for it is little more, is an abridgment, we are told, of Mr. Henry Dunn's work on "The Churches." It is published in Italian, Spanish, and French, and is addressed to the thoughtful Romanists of the Continent, who are in danger of attributing the corruptions of their Church to the necessary action of Christianity. It forms an

indictment against all the Churches, and affirms that regarded in their corporate capacity, "instead of being favourable to truth, they are mainly responsible for modern unbelief." We think there is a great deal which might be profitably said in this direction, but it would have to include "the dissidence of Dissent." We have not read Mr. Dunn's work, which is said to be a history as well as an argument. If the history contained in this little book is due to Mr. Dunn it is hardly creditable to him. It is too partial and one-sided. Surely it is not necessary, in order to shew the petrifying influence of ecclesiastical organisations on Christian faith, to assert that the Christian Church has always been an unmixed evil. Every false and foolish belief that now exists points to a truth which was once vital and energetic; so every corrupt institution is the perversion of what was once a social necessity and blessing. The modern absurdities of sacerdotalism and infallibility were in their earliest forms of unspeakable good to barbarian races and ignorant nations. When we are writing the history of the churches this should be remembered, and if we are anxious to find an argument against ecclesiastical organisations we can look around, the materials are abundant.

The Character of St. Paul; Being the Cambridge Hulsean Lectures for 1862. (By JOHN S. HOWSON, D.D., Dean of Chester. Third edition. (Strahan and Co.) Dean Howson's careful and sympathetic work on St. Paul's character completes itself as it passes from edition to edition. Of its many merits—its quiet tact in finding illustration of traits in what might seem trifling instances, its patience of reference, and its simplicity of style, and yet its almost exhaustive aim—we have formerly spoken. It only remains for us to mention now that we have here in this third edition the results of the Dean's reading and reflection during the time that has elapsed since its last appearance. The notes are wonderfully full and valuable, so valuable that in some cases we think it a pity he did not work them into the text. From all sources we find light cast on points that a writer would most likely have missed unless he had become possessed with the patience of real sympathy. Dean Howson does not approach St. Paul merely as the writer, so evaporating his characteristics in mere literary manipulations, but tries to grasp him as the man. The reference to the way in which St. Paul would nowadays deal with the scepticism of science, at p. 64, is very suggestive. The book is one which must be valuable to students.

The Fathers versus Dr. Pusey: an Exposure of the Unfair Treatment of their Evidence on the Doctrine of the Real Presence. By JOHN HARRISON, D.D. Edin., Vicar of Fenwick, near Doncaster, author of "Whose are the Fathers?" &c., &c. (Longmans.) Of Dr. Harrison's intimate acquaintance with patristic literature, and his keen logical faculty, which enables him to follow up and apply the results of large reading to present-day controversies in a really interesting way, we have on several occasions spoken. He has taken the field again in defence of the Fathers, or rather of the Evangelical view through them, against the magnates of High-Churchism—Dr. Pusey especially. This is merely the legitimate following up of Dr. Harrison's previous works, and he does it with all the old force and felicity. With the completest proof he shows how that to make out full testimony, Irenæus, Cyprian, Chrysostom have been—it may be unconsciously—mis-translated or misquoted; and Tertullian and Origen misrepresented through choice of one-sided extracts, apart from other and balancing expressions; and so on through the whole list. As nearly the whole of the High-Church writers—Keble, Bennett, and Archdeacon Denison among them—have been inclined, and quite explicitly, to adopt unquestioned the Catena of Dr. Pusey, this proof may be said to affect the whole of the High-Church literature on that side, and not Dr. Pusey alone.

Dr. Harrison says: "Dr. Pusey, I maintain, has deceived Archdeacon Denison, Mr. Bennett, Mr. Keble, and all those who have accepted his account of the testimony of the Fathers concerning the doctrine of the Real Presence as true, whether intentionally or otherwise." It is beyond our limits to cite in extenso illustrations of the point made by Dr. Pusey; we give the following as a specimen:—

"Dr. Pusey has quoted a portion of the testimony of Irenæus upon this point; but, by transposition, mistranslation, and omissions, has falsified it. Dr. Pusey's usual practice in his Catena is to cite extracts from any given father in the order in which they stand in his writings. He has departed from this practice in regard to the writings of Irenæus, and by placing a passage out of its natural order, mistranslating a part of it, or translating from an incorrect reading and italicising it, has produced a witness well calculated to deceive his readers. The extract is: 'This oblation the Church alone offers pure to the Creator, offering it to Him with thanks—giving from His creation. But the Jews do not offer: for their hands are full of blood; for they have not received the Word which is offered to God' (p. 321). Irenæus had said a little before 'The Church makes offerings through Jesus Christ,' (per Jesum Christum), and the words italicised by Dr. Pusey ought to have been, 'The Word, through Whom it (the oblation) is offered to God' (Verbum, per quod offertur Deo), instead of 'The Word, Which is offered to God.' Dr. Pusey not only makes Irenæus teach a doubtful doctrine of the Real Presence, but doubtful in other matters as well."

Dr. Harrison's learning and argumentative power are undoubted, and in this volume he has given new proofs of his skill. His book should be read by every minister.

The Tragedies of Æschylus; a new Translation, with a Biographical Essay and an Appendix of Rhymed Choral Odes. By E. H. PLUMPTRE, M.A. (Strahan and Co.) Professor Plumptre's translation of Æschylus was one on which so much loving care had been spent—so many experiments tried before it was committed to print—that little seemed left to be done in later editions. But the Professor has in this second edition very carefully revised the work, amending readings much in some instances, and in one or two cases we think scarcely so. The biographical essay stands intact, and, we may add that the form of the volume is handier than the first edition for the student or for the pocket.

Hubert Montreuil; or, the Huguenot and the Dragon. By FRANCISCA INGRAM OUVRY, author of "Arnold Delahaize," &c. (Bell and Daldy.) This volume seems to present us with real records of a Huguenot family who suffered in the dragonnade, wrought up with certain fictitious accessories. It is difficult to say where the real ends and the fanciful begins; but the whole presents a very good picture of the faithfulness, the sufferings, and the noble patience of these grand old characters, whose exile from France, afterwards became her fate, in furnishing to her enemies a contingent of their bravest fighters in later days. A little condensation might here and there have improved this book in view of the ordinary reader; but there is throughout a true sense for high elements of character and for the historic spirit. Here and there, too, we have fine pathetic touches, and notably in the chapter "The Little Sleep-Walker." We have read the book with much pleasure and profited by it.

A Slip in the Pens. (Macmillan and Co.) We noticed this story several times whilst it was appearing in *Macmillan's Magazine*, and recognised the power of description and feeling for character which it displayed. It is somewhat disappointing on the whole, however, though we must say that Elsie is a successful creation. Lillingstone, too, is good, but inadequate; and most of the minor characters unsatisfactory. It is written in an admirable style—simple, crisp, clear—and very pleasant to read; forming now a very beautiful volume.

Reminiscences of the Pen-Folk. By ONE WHO KNEW THEM. Second Edition. (Edinburgh: Edmonston and Douglas.) The "Pen-folk" were the inhabitants of a certain "pend" or "pen" in Paisley; and Mr. David Gilmour—now advanced in years—who knew them in his youth, and who looks back gratefully to memories of them, has now set down his recollections of them in a way that adds something to our knowledge of Scottish character and Scottish heroism. Humour at its highest point touches deep conviction, and takes colour from it, so we need not be much surprised to find that the "Pen-folk" were stern religionists in their way. And sometimes this is the better brought out by their contact with people holding freer ideas. What could be finer than the way Jamie Andrew—or An'rew—the old sailor, was wont to meet some of their attempts to draw forth his good opinion on "the connection" and the preaching?—

"Sometimes Jamie was much affected during the delivery of an exhortation; and when, on such occasions, any of the brethren who had perceived his eyes brimful, would afterwards refer to the beauty of the remarks, expecting him to declare himself, his answer usually was—'It's no the beauty o' the truth, but the beauty of the earnestness that pleases me; whatever doots I hae, its very plain tae me they hae nae; its a' as shure's death wi' them.' And, with a sigh, he added, 'Its very beautiful, deed it is.'"

This is the way in which tall, spare, guant, grave Mrs. Killock viewed Jamie An'rew and his bairns, and their chances of salvation:—

"An' has Jamie An'rew the brazen adaucity tae think or say his unchristened brats'll be putten on a level wi' our Christian bairns wi' the Almighty! Ma truly! but he's fu' o' conceit, for a' his pretended humbleness—28-14' (she and her husband had been playing draughts). 'An' its ten o'clock. Beds!' And then the youngsters crept noiselessly to their comfortable cribs where, later in the night, when everyone else was asleep, she bent over each, covering up and tucking them in with much tenderness, her usually hard features betraying a world of unspoken love—the blessings she cooingly invoked being strangely at variance with her dreadful theory of the Divine Government."

William Dickie, one of the "Pen-folk," and the latest lived, saw his ninety-fourth year; we hope Mr. Gilmour may enjoy as long a life, and be yet tempted to set down more of the many quaint recollections he must have in store. This edition is very fitly dedicated to Dr. John Brown, author of "Rab and his Friends,"—almost the latest piece of true Scotch humour of its kind which we have.

Two Christmas Days (Partridge) is really a temperance story—told, however, in a thoroughly unconventional way by Mrs. C. L. BALFOUR, as she knows how to tell a story. Boys and girls, and bigger people too, will be interested in the characters and histories of the Staceys and Simmonses. It is very fairly illustrated.

Ben's Boyhood, by Mrs. C. E. BOWEN (Partridge), is one of a series of very nicely printed and illustrated books. The story is well told, the moral is good, and the pictures should attract the young.

"Gravity," said one of our learned judges, "is no more a proof of wisdom than a paper collar is of a man's having a shirt on."

DESTRUCTION OF THE ALEXANDRA PALACE.

This stately building, which occupied an elevated position on the brow of a hill, surrounded by a park, about midway between Highgate, Hornsey, and Tottenham, and commanding for miles round views of a landscape of marvellous beauty, and which opened with so much *éclat* less than a fortnight ago, was on Monday in the short space of two hours burnt to the ground. From all accounts the fire originated in the dome, and first disclosed itself some time between half-past twelve and one o'clock. It was first observed in the rim of the dome, and speedily shot upwards and round it, alarming the whole of the people in the building and all connected with it. Happily comparatively few persons—not more than 500—were present. It is believed that a careless plumber, one of two or three at work in repairing the dome, let fall a piece of red-hot charcoal from an iron brazier with which he was working, and that the ember unfortunately found its way between the papier-mâché and light timber lining of the roof. Smouldering for a few minutes in the interstice, it presently sent forth dense volumes of smoke, which were soon followed by an outburst of flame, and almost before an alarm could be given the whole centre of the interior dome was a blazing cone of fire. With the rapidity of lightning the flames spread along the roof of the building, north, east, west, and south, and before the panic-stricken visitors could well effect an egress the whole roof was in flames. It was soon found that there was a most inadequate supply of water, though water was perhaps then of little avail. Local engines and Captain Shaw and a number of steam fire-engines were speedily there, but the fire could not be subdued. In less than an hour after it originated the whole interior was on fire, dense volumes of black smoke, interspersed with lurid flames, swelling upwards through the roof into the bright summer sky, and creating great excitement for many miles around. At half-past one o'clock the tie rods holding together the twelve gigantic ribs of the roof gave way under the intense heat, and with one tremendous crash the central dome fell bodily, crushing the great organ and the orchestral amphitheatre beneath its ponderous weight, and carrying the debris in one conglomerate ruin into the arches below. The two smaller domes speedily shared the same destruction, and before two o'clock not a vestige of the roof or upper walls, except the eight gable entrances, remained standing.

When the alarm reached the offices of the manager and secretary, the united efforts of their staff were devoted to rescuing from destruction the most valuable objects of art contained in the palace. The great loan collection of modern pictures was first torn down from the gallery walls and carried by files of men out into the park. Nearly all have been saved. Mr. Attenborough's valuable tapestries were saved, and also the books of the company; the valuable loan collection of china, with the exception of two vases contributed by the Queen, has been destroyed. The only portion of the building which remains standing is some of the brick walls and the cast-iron girders resting on the iron columns. Many of these heavy pieces fell during the night. Happily the personal injury was not so great as might have been expected. Lerner, foreman of the smiths, fell and was crushed in the ruins, his right leg being broken. He is in a critical state. Another man, a fireman, named John Meeks, was also seriously injured. One man, named Kelser, was suffocated in the vaults, and his body awaits an inquest. The experienced watchman of the palace is missing, and it is feared that he was also killed. There were also some less severe casualties, and the sufferers, who were removed to the Great Northern Hospital, are doing as well as can be expected.

The following is a copy of Captain Shaw's official report of the damage done:—Called to a fire at 12.30 p.m. by the police and strangers at Muswell Hill, North, the Alexandra Palace Company (Limited). Supposed cause of the fire is plumbers at work on the roof. Contents unknown. Building insured in the Mercantile and Phoenix Fire Offices. Six of Messrs. Shand and Mason's land-steamers, and three manual engines at work. The fire extinguished by firemen and strangers. The water supplied by the New River Company. A brick building 900ft. by 400ft. burnt out and roof off. Some valuable articles have been saved in Patent Reliance strong rooms and safes."

It is stated that the insurances on the palace were only effected last week. Among the offices mentioned as concerned in the losses from the fire are the Phoenix, 25,000l.; the Northern, 10,000l.; and the Law, 7,000l. According to report there are total insurances to the amount of 200,000l. The news of the disaster caused a fall of 1l. 10s. in the shares of the London Financial Association (Limited), the quotation being 13½ to 14½. In the report presented to the shareholders of the association on the 1st of March it was stated, in relation to the interest held by the association, that "the Alexandra Palace property, including 500 acres of freehold land, represents a present expenditure of 225,000l."

The grounds will soon be reopened for the horse-show and out-door fetes, and it has been decided by the directors to rebuild the palace forthwith.

Miscellaneous.

The autobiography which Mr. Mill has left behind him, with instructions for its immediate publication, is comprised within very narrow limits, and will make a volume not much larger than his essay "On Liberty."

INTERNATIONAL ARBITRATION.—Mr. Richard has been obliged to postpone his motion on this subject, from June 20 to Tuesday, July 8. On the former day the House of Commons will probably adjourn in connection with the City reception of the Shah of Persia.

THE WELSH UNIVERSITY.—On Thursday evening a public meeting was held in Chester on behalf of the Welsh University. A guarantee fund of 2,000l. a-year has been raised for three years. With a view to the permanency of the institution, it is proposed by the committee, who were formed in 1863, to raise 50,000l., towards which very liberal donations have been received. The institution was opened last year, and there are now sixty-two students, and others have intimated their intention of joining at the commencement of the next session. Promises have been made of large funds for the foundation of a number of scholarships and in support of the institution generally.

THE CHIPPING NORTON CASE.—The statement which has been published by the parish officers and tenant-farmers of Ascott, as to the circumstances under which sixteen women were lately sent to prison for molesting non-unionist labourers, is declared by Mr. Holloway, the district chairman of the Labourers' Union, to be "utterly untrue." That Mr. Holloway declares himself in a condition to prove, "by undoubted evidence of the most respectable character." "I was present," he adds, "in the court at the trial. I heard the evidence of the two young men, and their contradictory replies required all the skill and ability of a practised advocate to enable the magistrates to convict." A considerable part of Mr. Holloway's letter consists of an account of the cottage accommodation in the village of Ascott, which appears to be very bad.

OLD BIBLES.—The great library formed by Mr. H. Perkins, of the firm of Barclay, Perkins, and Co., was sold by auction last week. It will probably realise a total of 20,000l. The library was especially rich in ancient Bibles. A unique edition of the Scriptures, a Latin manuscript on vellum, of the 13th century, embellished with 146 miniature paintings, was knocked down for 230l. A Latin Bible in two volumes, printed on vellum (1452), the first edition with a date, realised 780l. A manuscript Bible of the fourteenth century, ornamented with 130 miniature paintings, sold for 400l. Two volumes, printed on vellum with Jensen's Gothic types (1476), were sold at 290l. Miles Coverdale's translation of the Bible (1535), the first complete English edition, was bought for 400l. The translation attributed to Thomas Mathew in 1537, but which was really made by John Rogers, a martyr in Queen Mary's reign, sold for 195l.

THE EGYPTIAN SLAVE-TRADE.—Earl Granville has caused a letter to be written to the British and Foreign Anti-Slavery Society relative to a memorial which the society had presented to the Khedive in regard to the suppression of the Egyptian slave-trade. In this document (which is signed by Lord Enfield) the Foreign Secretary says, "In receiving the memorial, the Khedive assured Colonel Stanton of his willingness to do all that lay in his power to put an end to the slave-trade, but remarked that time would be required for its total suppression. His highness added that stringent orders had been given towards stopping the introduction into Egypt of slaves from neighbouring countries, and towards releasing those that may be discovered to have been introduced. When practicable, such released negroes are to be sent back to their own country, and where this is impossible, proper employment is to be found for them, the children of both sexes being sent to the Government schools."

HOSPITAL SUNDAY.—A meeting of the Council of the Hospital Sunday Fund was held on Friday at the Mansion House; the Lord Mayor in the chair. The report of the sub-committee stated that the Queen had consented to become a patron of the movement. The total number of assenting ministers was 850, and that number was increasing day by day. It was resolved that, considering the important services rendered by the Lord Mayor in inaugurating the Hospital Sunday in the metropolis, his lordship should retain permanent connection with the movement. He was therefore appointed chairman of the council. The Prince and Princess of Wales will attend the morning service next Sunday at St. Paul's Cathedral in connection with the Metropolitan Hospital Sunday Fund. The royal party will go to the cathedral privately, and will be received at the western entrance by the dean and chapter and the Lord Mayor and Corporation of the City of London. In connection with "Hospital Sunday," it has been suggested that employers of labour should have notices posted up in their respective establishments, stating that on Saturday next contributions will be thankfully received for the object.

MR. JOSEPH CRAVEN.—We regret to record the decease of Mr. Joseph Craven, of London, formerly a manufacturer, of Thornton, Bradford. The Bradford Observer says that Mr. Craven was about fifty years of age, and was from a child of a weakly constitution; but he was a man of singular energy of character, and he attained a first-class position in the trade of this district some five-and-twenty years ago. His natural force of character was

evinced in the social, political, and religious activities of the day. To those he devoted much of his time, and he gave money freely and generously in their support. He was the main instrument in the erection of the Congregational chapel at Tenby, and also of the new chapel, New-road, Thornton. His intelligent devotion to public business led to his name being placed on the commission of the peace for the county of Pembroke. He was also a director of the London Missionary Society. There is reason to fear that the excitement and fatigue occasioned by the late May meetings in which he participated hastened his end; for he was seized with apoplexy on the 28th ult., and continued almost entirely unconscious till his death on Saturday night last.

THE LATE MR. THOMAS WATERMAN.—Our obituary last week recorded the death of another of these who for many years have maintained a consistent defence of Nonconformist principles. Mr. Thomas Waterman died at Bristol on Sunday, June 1st, in the seventy-fourth year of his age, and was buried by his old friend and pastor, the Rev. David Thomas, in Arno's Vale Cemetery, on Saturday last. Mr. Waterman had been a deacon of Highbury Congregational Church for nearly a quarter of a century, and had been treasurer of the Local Auxiliary of the Liberation Society. For some years he had been a member of the Town Council of the city of Bristol, and was held in great respect by all classes of his fellow citizens. As a Christian man Mr. Waterman, in the words of his pastor, was "a devout and earnest reader of the Word of God, to know what was true and to do what was just." As a Nonconformist, when residing at Bishops Stortford he took joyfully the spoiling of his goods rather than submit to the exactions of the State Church, and has always maintained and acted up to his conscientious convictions. He died peacefully and quietly, surrounded by his wife and sons, in the sure and certain hope of a joyful resurrection to life eternal.

Cleanings.

An Irish editor congratulates himself that "half the lies told about him ain't true."

Almost every young lady nowadays, it has been remarked, seems to be given to building castles in the (h)air.

Of a miserly old man, who died of softening of the brain, a local paper said, "His head gave way, but his hand never did. His brain softened, but his heart couldn't."

A barrister, to avenge himself on an opponent, wrote "Rascal" in his hat. The owner of the hat took it up, looked ruefully into it, and turning to the judge, exclaimed, "I claim the protection of this honourable court; for the opposing counsel has written his name in my hat, and I have a strong suspicion that he intends to make off with it."

PROOF OR CORRECTION.—Recently a proof-sheet of the list of members of the Michigan House of Representatives was given out, on which corrections were to be made if any errors were discovered. Soon afterwards, the compiler of the manual received the following note from one of the single men:—"In proof-sheet of Manual in House I see you say I am married. Please correct, or send the woman round, and oblige."

NUTRITIVE PROPERTIES OF APPLES.—It is stated that by a careful analysis it has been found that apples contain a larger amount of phosphorus, or brain food, than any other fruit or vegetable, and on this account they are very important to sedentary men, who work with their brains rather than their muscles. They also contain the acids which are needed every day, especially for sedentary men, the action of whose liver is sluggish, to eliminate effete matters, which if retained in the system, produce inaction of the brain, and indeed of the whole system, causing jaundice, sleepiness, scurvy, and troublesome diseases of the skin.

THE OCTOPUS AND THE ACTOR.—The octopus in the Aquarium at Brighton has curiously vindicated the representation of its powers by Victor Hugo which was so often denounced as exaggerated. Mr. Charles Collette, an actor in the theatre at Brighton, who had learnt the art of snake-charming in India, undertook to charm the octopus, and succeeded so far as to bring him to the surface of the water, and make the octopus follow him round the tank. But when he bent down to the surface of the water, the octopus was altogether too much charmed to resist a positive embrace, and catching Mr. Collette in his arms, he drew him into the tank, where a struggle ensued, and Mr. Collette was with difficulty extracted by Mr. Smith and other bystanders.—Spectator.

THE DESTRUCTION OF BEETLES.—In the Gardener's Chronicle a correspondent, signing himself "Cor," puts forward the following plan for destroying beetles:—"Spread a few ounces of powdered borax on the floor where beetles frequent; it is eaten with so much avidity, that the beetles die immediately. The borax is not poisonous, and it may be had at all chemists." In reply to this, Mr. John Norman, surgeon, Head-gate, Colchester, thus writes to the same journal:—"The suggestion of 'Cor' does not indicate wisdom and judgment in the destruction of beetles, a pabulum so useful for young chickens in the early spring months, when nearly all insect life is dormant, save and except those warmly housed. For many years I have used the common beetle-trap (from January to June), in which I have often caught from fifty to 100 in a night, as an early meal for my little chickens, and

'Cor,' would not only be surprised to see how little chickens of a week or a fortnight old run to me when I call them with beetle-trap in hand, but no doubt be delighted to witness the rapid movements of the little youngsters in devouring the largest beetle. The number that a chick will eat at a meal perhaps might astonish him, clearly showing that what appeared disgusting in his sight, and requiring to be poisoned, are sent for a better purpose."

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

LAWSON—JACKSON.—June 3, at the Congregational Chapel, Baker-street, Enfield, Middlesex, T. C. Lawson, Surgeon, to Mary Ann, daughter of S. Jackson, Esq., of Enfield, late of Australia.

MACKIE—WILSON.—June 5, in the Independent Chapel, Patricroft, Manchester, by the Rev. George Shaw, of Warwick, assisted by the Rev. William Place, of Patricroft, Alexander Kirk Mackie, S.S.C., to Catherine, daughter of Robert Wilson, Esq., Ellesmere House, Patricroft.

PIGGOTT—EDWARDS.—June 5, at the Particular Baptist Chapel, St. Ives, Hunts, by the Rev. Thomas Lloyd (in the absence of Mr. Haynes, the pastor), Ebenezer Piggott to Sarah Ann, youngest daughter of Mr. John Edwards, the Waites, St. Ives.

BARRADALE—SADLER.—June 4, at Soutergate Congregational Chapel, Ulverston, by the Rev. G. Sadler, brother of the bride, the Rev. J. S. Barradale, missionary-designate to Tientsin, China, to Emma, only daughter of the late Mr. Thomas Sadler, of Wallingford.

PEPPERCORN—PYE-SMITH.—June 10, at Nether Chapel, Sheffield, by the Rev. E. R. Conder, M.A., and the Rev. J. M. Stephens, B.A., the Rev. Walter Peppercorn, B.A., L.L.B., of Sheffield, to Charlotte, third daughter of the late John Wm. Pye-Smith, Esq., of Sheffield. No cards.

DEATH.

CRAVEN.—June 7, at Fern Lodge, Joseph Craven, Esq., J.P., of Clapham-park and Tenby, in his 49th year.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. No e the Red Seal, Pink label, and Cork brand "Kinahan's LL" whisky. Wholesale, 20, Great Titchfield st., Oxford st., W.

HOLLOWAY'S PILLS AND OINTMENT: Prevention of Weakness.—Whenever circumstances produce impure blood, lessen the force or in any way disarrange the balance of circulation, stagnation takes place in the lungs, and consumption or other formidable symptom, discover themselves. Let Holloway's remedies be tried on the first feelings of debility, or on the first annoyance of a dry, hacking cough. After the chest, both before and behind, has been fomented with warm brine, and the skin has been dried with a towel, the ointment should be well rubbed, twice a day, upon the chest and between the shoulders, and the pills should be taken in alternate doses to purify the blood and cleanse the system, without weakening it, or rousing or aggravating nervous irritation.

Markets.

CORN EXCHANGE, MARK LANE, Monday, June 9.

We had only a small show of English wheat at market this morning, which enabled factors to obtain previous prices for good samples. For foreign wheat the demand was slow, and the arrivals from Petersburg sold at a decline of 2s. from the recent prices ex store. American wheat also was 1s. per qr. lower. The demand for flour was inactive. Prices remained without change. Peas and beans were fully as dear. Barley of all descriptions is scarce, and 6d. to 1s. higher on the week. Of oats we have fair arrivals. They are met by a steady demand, and for prime qualities rather more money was paid. Indian corn, with a good supply, barely supported previous prices. Arrivals on the coast are moderate, and we repeat for cargoes the quotations of last week.

CURRENT PRICES.

		Per Qr.				Per Qr.	
		s.	d.			s.	d.
WHEAT—	Essex and Kent,			PEAS—			
	red.	59	64		Grey	33	35
	Ditto new. . . .	51	58		Maple	38	41
	White	60	68		White	36	40
	" new	51	58		Boilers	36	40
Foreign red . .		57	60	RYE—		36	38
	" white	63	64	OATS—			
BARLEY—	English malting	31	36		English feed . .	21	27
	Chevalier. . . .	42	51		" potato. . . .	27	33
	Distilling. . . .	33	37		Scotch feed . . .	—	—
	Foreign	25	28		" potato. . . .	—	—
MALT—	Pale	66	74	FLOUR—			
	Chevalier. . . .	—	—		Town made . . .	47	55
	Brown	55	60		Best country . .	43	47
BEANS—					households . . .	43	47
	Ticks	32	35		Norfolk & Suffolk	36	43
	Harrow	34	38				
	Small	—	—				
Egyptian. . . .		36	38				

METROPOLITAN CATTLE MARKET, Monday, June 9.—The total imports of foreign stock into London last week amounted to 21,989 head. In the corresponding week in 1872 we received 10,690; in 1871, 15,348; in 1870, 7,344; in 1869, 14,460; and in 1868, 7,500 head. The cattle trade has been steady in tone to-day, and prices have had an upward tendency, notwithstanding that the supplies of stock offering have exceeded the average. The receipts of beasts from our own grazing districts have been satisfactory, and with a healthy demand full rates have been obtained. The

best Scots and crosses have been disposed of at 6s. 6d. to 6s. 8d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we have received about 2,000, from Lincoln 60, and from other parts of England about 250 head. The show of foreign stock has been numerous. There were 237 Danish, 327 Gothenburg, 157 Christiana, 38 Corunna, and 468 Spanish. The condition of some of these animals has been very good, and they have been disposed of at extreme rates. The sheep market has been well supplied, there being a good show of sheep. Some choice English stock has been offered. The trade has been firm, and extreme rates have been paid. The best Downs and half-breds sold at 6s. 4d. to 6s. 6d. per 8lbs. Lambs were in moderate supply, and the demand for them was larger, at 9s. to 9s. 6d. per 8lbs. Very few English calves were on offer, at about late rates. Pigs have found buyers on former terms. At Deptford there have been about 135 Berlin and Hamburg beasts.

Per 8lbs. to sink the offal.

s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts	5 4 to 5 8	Pr. coarse woolled	6 0 6 4
Second quality	5 10 6 0	Prime Southdown	6 4 6 6
Prime large oxen	6 2 6 4	Lge. coarse calves	5 0 5 8
Prime Scots	6 6 6 8	Prime small	6 0 6 6
Coarse inf. sheep	5 0 5 6	Large hogs	4 4 4 10
Second quality	5 8 6 0	Neat sm. porkers	5 0 5 8

Lamb, 9s. 0d. to 9s. 6d.

METROPOLITAN MEAT MARKET, Monday, June 9.—There were fair supplies of meat, which experienced a better demand, and realised in several instances slightly enhanced rates.

Per 8lbs. by the carcass.

s. d.	s. d.	s. d.	s. d.
Inferior beef	3 8 to 4 4	Inferior Mutton	4 4 to 5 0
Middling do.	4 6 5 0	Middling do.	5 0 5 6
Prime large do.	5 6 6 0	Prime do.	6 0 6 8
Prime small do.	5 8 6 2	Large pork	4 0 4 8
Veal	5 4 6 0	Small do.	5 0 5 8
		Lamb	7 4 8 0

PROVISIONS, Monday, June 9.—The arrivals last week from Ireland were 257 firkins butter, and 3,270 bales bacon; and from foreign parts 26,027 packages butter, and 1,528 bales and 198 boxes bacon. Irish butter is still neglected in our market, prices being so much in advance of foreign, the sale for which has been good. Normandys and Jerseys fully support previous rates, and Dutch is 4s. to 6s. per cwt. higher for fine. We have little change to notice in bacon. The demand is not active, but prices are fairly supported; finest Waterford 84s. free on board.

COVENT GARDEN, Friday, June 6.—Trade generally is better than it was, the supply and demand having much improved. Importations are heavy, including apricots, cherries, tomatoes, salading, green peas, young turnips and carrots, with the usual assortment of continental produce. Good English pines are more plentiful, as well as forced fruits generally.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, June 9.—The arrivals, both of English and foreign potatoes, although rather short, were fully equal to the demand, and in value of old kinds an occasional reduction took place. Best Kent and Essex Regents, 130s. to 220s. per ton; Rocks, 100s. to 130s.; Flukes, 130s. to 170s.; French round, 80s. to 90s.; Belgian kidneys, 8s. per bag; Belgian round, 4s. to 4s. 3d. per bag; Belgian reds, 4s. 6d. to 5s., per bag; New Jersey kidneys, 18s. to 24s. per cwt.; round, 16s. to 19s.

HOPS.—BOROUGH, Monday, June 9.—A considerable amount of business has been transacted during the past few days, principally on speculative interest, in consequence of the precarious state of the plant. A general sprinkling of fly prevails, and advices this morning state that it is on the increase. Prices are extremely firm, and may be quoted fully 6s. to 8s. dearer. The quantity of Hops on offer is very small, consisting of medium sorts, the best samples having been withdrawn. Belgian reports are of a similar tenor. Mid and East Kent, 5l. 5s., 5l. 15s. to 6l. 10s.; Weald of Kent, 5l. 0s., 5l. 10s. to 6l. 0s.; Sussex, 5l. 0s., 5l. 5s., to 5l. 15s.; Farnham and country, 5l. 12s. to 7l.

SEED, Monday, June 9.—Few transactions occurred in any description of cloverseed. There are buyers of fine white samples at moderate prices, but holders are generally too firm in their demands. Good trefoil was saleable in small parcels at the late low prices recently submitted to. New white mustardseed sold in small lots at quite as much money, and there was some inquiry for fine brown samples, which were very scarce, and the few lots of ordinary quality offering were held beyond the views of the buyers. Good canaryseed brought fully as much money, with a better sale. Large Hempseed was quite as dear, and placed pretty readily. English rapeseed realised quite as high rates, with a fair sale. Foreign tares were in slow request, but unaltered in price.

WOOL, Monday, June 9.—Since the close of the public sales the demand for colonial wool has been on a very moderate scale, but prices have been unaltered. English wool has been quiet, but firm.

TALLOW, Monday, June 9.—The market is steady at 43s. 6d. for P.Y.C. on the spot. Rough fat commands 2s. per 8lbs. Town tallow 41s. net cash.

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES,

From £2 2s. to £25.

The only Establishments in London where the opportunity is afforded of inspecting and comparing every description of

SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH & Co., 69, EDGWARE ROAD,

AND 4, CHARLES STREET, SOHO, LONDON.

A CONGREGATIONAL MINISTER is anxious to hear of PRINCIPAL of a LADIES' SCHOOL who would be willing to RECEIVE into her establishment, on reduced terms, a GIRL eleven years old, both of whose parents have recently died within the course of a single week, leaving six children wholly unprovided for. This child has been well brought up, and belongs to a highly respectable family.—For further particulars, apply to the Rev. H. M. Stallybrass, Truro.

A YOUNG LADY, accustomed to teaching, Requires a Situation as GOVERNESS. A family preferred. English, French (acquired in Paris), Music, Singing, and Drawing. Good references. Address, A. M., Mr. Currington, Parson Drive, near Wisbech, Cambs.

DRAPERY.—Wanted, a respectable, well-educated YOUTH, about sixteen, as an APPRENTICE. Term, 4 years. Premium required. Salary given the last year. Will be required to attend with the Family a Congregational chapel. Address, Thomas Edwards, Draper, Wolverhampton.

A GENTLEMAN, of thoroughly evangelical sentiments, is anxious to SUPPLY the PULPIT of any Congregational or Countess of Huntingdon Chapel during his MIDSUMMER vacation.—Address, Mr. Wm. Lake, Kimberley-street, Unthinks-road, Norwich.

A GERMAN PROTESTANT LADY, who has had great experience in teaching English Pupils, wishes to RECEIVE YOUNG LADIES in August, at Bibrich on the Rhine, near Wiesbaden. Terms and references on application to Fräulein Korbach, Düsselthaler Strasse, Düsseldorf, Germany.

LONDON CONGREGATIONAL UNION.

A CONFERENCE in connection with this Union will be held in FINSBURY CHAPEL, on TUESDAY, June 17, on "The Spiritual Wants of London, and How to Meet Them; with special reference to the work, influence, and capabilities of the Congregational Churches."

The Rev. J. C. HARRISON will take the Chair at Half-past Six.

The Rev. Edward White will read a short paper on the general subject; after which the Revs. J. Keane, D.D., A. McMillan and A. Buscott, B.A., with others, will aid the Conference by giving some information respecting various districts of the Metropolis.

All Church Members, both Ladies and Gentlemen, especially those interested in the evangelisation of London, are earnestly invited to attend.

JOHN NUNN, Hon. Secretary.

VIENNA EXHIBITION.

VISITORS to this Exhibition are respectfully informed that they may obtain at No. 10, Rothenburg Strasse, the illustrated and other publications of Messrs. Partridge and Co., the Dublin Tract Society, the Monthly Tract Society, the Sunday School Union, in various languages, with English and Foreign Wall Sheets, the "Children's Friend," and the "British Workman," &c., &c.

NEW CHURCH FOR SALE.

A very handsome stone Gothic Church, in a fashionable part of Surrey, ten miles from London, sitting 1,000 on the ground-floor, containing superb organ, pulpit, desk, font, and bell, adapted for religious worship for any denomination or community, is for sale; or will be removed to a new district wanting a good church. Also FOR SALE, a large GOTHIC HOUSE adjoining, suited for a religious community or superior School.—For further particulars, apply to Mark Sheppard, Esq., Solicitor, 27, College-street, College-hill, E.C.

FARM LANDS FOR SALE in the UNITED STATES.

The Burlington and Missouri-River Railroad Company offers for Sale, at a Low Price, on Four, Six, or Ten Years' Credit, with interest at favourable rates, and in quantities to suit purchasers, its Lands in the great Agricultural States of IOWA AND NEBRASKA, eligibly situated on the Chicago and Burlington Railway route between the Atlantic and the Pacific.

Full information in reference to the character and cost of these Lands, and to the Rates of Passage by Steamship and Railway to the Western and Pacific States, by the above-named route, may be had on application by letter or in person, at any of the offices of the Company in the United Kingdom; also, a Handbook for the use of intending Emigrants.

Liverpool: 16, South Castle-street.

London: 25, Moorgate-street.

HAMILTON A. HILL, General Agent.

NEW HOMES in AMERICA.

There are a Number of Farms for Sale in the best Sections of Virginia, varying in price from 12s. per acre, which are as beautiful, productive, and homelike as any in England. For papers and all information address the Foreign and Colonial Estates Exchange Agency, 34, New Bridge-street, Ludgate-hill, London, E.C.

HYDROPATHY!—JACKSON HOUSE,

MATLOCK BANK, DERBYSHIRE.

Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.

The house is replete with every convenience for the full prosecution of the Hydropathic System, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

Terms—from 24s. 6d. to 31s. 6d. per week.

Prospectuses on application.

OLD COINS for SALE.—Gold, Silver, Copper, Saxon, English, Roman, Greek, &c. Lists free. J. VERTY, Earlsheaton, Dewsbury.

TO LADIES.—The SHOWROOM of a

COSTUME WAREHOUSE has opened on a new principle. The NEWEST FASHIONS in COSTUMES, Skirts, Polonaises, Lace, and Fancy Goods, Millinery, Bonnets, and Hats, with Children's Dresses in great variety. Every article Wholesale price, marked plain figures. Ladies are invited to make an early inspection of the Millinery Department. Open Ten to Six.—24, Cursitor-street, Holborn, near the Baptist Mission House.

A MEETING of the COMMITTEE of the DEPUTIES of PROTESTANT DISSENTERS of the THREE DENOMINATIONS, Presbyterian, Independent, and Baptist, in and within twelve miles of London, appointed to protect their civil rights, held on Friday, June 6th, 1873.

Present—S. R. PATTISON, Esq., F.G.S., in the Chair.

RESOLVED.—That this Committee warmly thanks Edward Miall, Esq., M.P., for the able manner in which he has proposed in the House of Commons a motion in favour of the disestablishment of the English and Scottish Churches.

It expresses satisfaction that, while the tactics of its opponents, in forcing an early division on the motion, prevented many members recording their votes in its favour, it has been ascertained that the number of supporters of disestablishment in the present Parliament has not been diminished.

It especially regrets that the motion has not received the support of a larger number of metropolitans, and earnestly recommends the Nonconformist electors in the metropolitan boroughs to take such steps as will, on the occurrence of the next general election, secure the return to Parliament of a body of members who will more faithfully represent their views on this great question.

C. SHEPHEARD, Secretary.

32, Finsbury-circus, E.C.

VOTES OF METROPOLITAN MEMBERS.

Voted or paired for the motion (6)—Alderman Lusk, Mr. Reed, Sir H. Hoare, Sir C. Dilke, Mr. M'Arthur, Sir J. C. Lawrence.

Voted or paired against the motion (10)—Mr. Goschen, Mr. Crawford, Colonel Beresford (Conservative), Mr. Samuda, Mr. Torrens, Mr. Holms, Mr. H. Lewis, Mr. Gladstone, Sir D. Salomons, Mr. W. H. Smith (Conservative).

Absent unpaired (6)—Alderman W. Lawrence, Baron Rothschild, Mr. Locke, Mr. Ayrton, Sir T. Chambers, Captain Grosvenor.

PALESTINE EXPLORATION FUND.

The ANNUAL MEETING will take place on TUESDAY, the 17th inst., at the ROYAL INSTITUTION, Albemarle-street.

Mr. TYRWHITT DRAKE will describe the present exploration.

The Chair will be taken at 3 p.m. by the Archbishop of YORK.

By Order,

W. BESANT, Secretary.

9, Pall Mall East.

CHRISTIAN EVIDENCE SOCIETY.

EVIDENTIAL DISCOURSES AT ST. GEORGE'S

HALL, LANGHAM-PLACE.

On MONDAY EVENING next, June 16th, an ADDRESS will be given by the Rev. SAMUEL GARRATT, M.A., Vicar of St. Margaret's, Ipswich, subject:—"Objections to Revealed Religion an Evidence of its Truth." The Chair will be taken at Eight o'clock. Admission free. Subsequent Discourses as follows:—June 23rd, Rev. J. Baldwin Brown, B.A., "The Fulness of Times"; June 30th, Rev. William Sanday, M.A., "Literary Criticism and Christian Belief"; July 7th, Lord Bishop of Gloucester and Bristol, "The present Aspect of Christian Evidences."

P. BARKER, M.A., Secretary.

2, Duke-street, Adelphi, W.C., June, 1873.

NEW COLLEGE, LONDON.

PRINCIPAL: The Rev. SAMUEL NEWTH, M.A.

Arrangements for Session 1873-74.

FACULTY OF THEOLOGY.

Homiletics	Rev. THOMAS BINNEY, LL.D.
Biblical and Historical Theology	Rev. JOHN STOUGHTON, D.D.
Apologetics	Rev. JOHN KENNEDY, D.D.
Systematic Theology	Rev. R. A. REDFORD, M.A., LL.B.
New Testament Exegesis	The PRINCIPAL.
Old Testament Exegesis	Rev. MAURICE NENNER.
Ecclesiastical History	The PRINCIPAL.

FACULTY OF ARTS.

Logic, Mental and Moral Philosophy	Rev. J. RADFORD THOMSON, M.A.
Mathematics and Natural Philosophy	The PRINCIPAL.
English Language and Literature	Rev. LL. D. BEVAN, LL.B.
Classics	H. M. HEWITT, Esq., M.A.
German	Rev. MAURICE NENNER.
Chemistry and Physiology	E. B. AVELING, Esq., B.Sc.

CANDIDATES seeking admission in September as Students for the Ministry are requested to send in their applications and Testimonials, as soon as possible, to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

WILLIAM FARRER, LL.B., Secretary.

NEW COLLEGE, LONDON,

The TWENTY-THIRD ANNUAL GENERAL MEETING will be held at the COLLEGE, Finchley New-road, on FRIDAY EVENING, June 27th. The Chair will be taken at Six o'clock by the Rev. WILLIAM ARTHUR, M.A. One of the Senior Students will read an Essay on "Athenasius." The Chairman has promised to deliver an Address to the Students; and several other Ministers and gentlemen are expected to take part in the proceedings. Subscribers and friends of the College are respectfully invited to attend.

W. FARRER, LL.B., Secretary.

N.B.—The College is easily accessible by the Metropolitan and St. John's Wood Railway (Swiss Cottage Station), the North London and Hampstead Junction (Finchley-road Station), and the Midland (Finchley-road Station).

LADIES' COLLEGE, HILL HOUSE, GREAT

MALVERN.

Principals—The Misses GARLICK. Resident English and Foreign Governesses. Masters in daily attendance. Highest references.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

MILL HILL SCHOOL, MIDDLESEX.

NEW FOUNDATION DAY, WEDNESDAY,
the 11th of JUNE, 1873.

THOMAS HUGHES, Esq., M.P., Author of "Tom Brown's School Days" has kindly consented to preside, and
The Rev. HENRY ALLON, D.D., to act as Vice-President.

PROGRAMME OF PROCEEDINGS.

Ten o'clock.—Cricket Match between First Eleven and Second Eleven, the latter supplemented by Visitors.
One o'clock.—The Boys' Dinner, in a Marquee erected in the Playground.

Half-past Two.—Luncheon in the Dining Hall.

At Half-past Four the New Organ will be opened by WALLIS NASH, Esq., and Messrs. NIEDERHEITMANN and PAYNE.

Five o'clock.—Brief Report by the Head-Master, R. F. WEYMOUTH, Esq., D. Lit., M.A., and Distribution of Prizes and Certificates in the Chapel by THOMAS HUGHES, Esq., M.P. (The Prizes, as well as Drawings, Botanical Collections, Specimens of Writing, &c., will be on view all day in the Chapel until Four o'clock.)

Six o'clock.—Tea and coffee.

In the Evening.—Choral Music in the Chapel, and various games—bowls, croquet, quoits, &c.—on the Lawn and in the Playground.

Omnibuses will meet all trains arriving at and departing from the Great Northern Station, Mill-hill, between Noon and Ten P.M.

N.B.—Application for Tickets for the luncheon to be addressed to the "Secretary, Mill Hill School, Middlesex, N.W.," not later than Wednesday, the 4th June. Gentlemen, Seven Shillings and Sixpence; Ladies, Five Shillings. Tickets to be produced on entering the Hall.

ROBERT H. MARTEN, B.A., Secretary.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature	...	Mrs. C. L. BALFOUR.
Botany	...	Prof. BENTLEY, King's Coll.
French Language	...	Dr. MANDROU.
German Language	...	Dr. GERNER.
Italian Language	...	Signor SUINO.
English History	...	Dr. KEMSHEAD, Dulwich Col.
Globes and Natural Science	...	E. H. WEST, M.A.
Physical Geography	...	Mr. JONES, F.R.G.S., F.G.S.
Music—Theory, &c.	...	JOHN BLOCKLEY, Esq.
Piano and Harmonium	...	Herr LOUIS DIEHL.
Singing and Organ	...	H. W. MONK, Esq., King's Coll.
Drawing and Painting	...	R. W. BUSS, Esq.
Geology and Biblical Studies	...	Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831.

Principal—Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A., assisted by competent Masters.

COMMITTEE.

JOHN CROSSLEY, Esq., J.P., Halifax, Treasurer.	Rev. H. SANDERS, Wakefield, Hon. Secretary.
Rev. Robert Bruce, M.A., Huddersfield.	T. W. Burnley, Esq., Gomersal.
Rev. Bryan Dale, M.A., Halifax.	George Clay, Esq., Dewsbury.
Rev. James Rae, B.A., Batley.	James Dodgshun, Esq., Leeds.
Rev. J. Calvert, Attercliffe.	Esau Hanson, Esq., Halifax.
Rev. Jas. Collier, Earlsheaton.	W. Himmels, Esq., Southport.
Rev. Chas. Illingworth, York.	W. H. Lee, Esq., J.P., Wakefield.
I. Briggs, Esq., J.P., Wakefield.	Joshua Taylor, Esq., Batley.
	M. Wilks, Esq., Manchester.

The Committee of the above School have pleasure in announcing that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

The SCHOOL will REOPEN, after the Midsummer vacation, on FRIDAY, the 1st of August, 1873.

Applications for admission to be sent to the Principal. For Prospectuses, Terms, and further information, apply to the Principal or Secretary.

36, HILLDROP - ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.

ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.

R. B. CONNELL, Esq., Exhibitioner, Cargill Scholar, and Prizeman of the University of Aberdeen.

A. D. CAMPBELL, Esq., Associate of the Royal College of Preceptors.

HENRY TAYLOR, Esq.

Rev. P. P. ROWE, M.A. London.

HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris.

EXTRA MASTERS.

ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.

THOMAS ROBERTS, Esq., Chemistry.

Resident Lady Matron, Miss BAYLIS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF TERM will begin MONDAY, June 16.

EAGLE INSURANCE COMPANY.

Established 1807. (FOR LIVES ONLY.)

79, Pall Mall, London.

A Subscribed Capital of more than £1,500,000.

Expenses of Management under 3 per cent.

GEORGE HUMPHREYS,

Actuary and Secretary.

ARK ASSURANCE SOCIETY OF SCOT- LAND.

126, Princes-street, Edinburgh.

86, King William-street, London.

This Society undertakes every description of Life Assurance business.

Special Tables for Ministers of Religion.

Moderate Premiums.

Non-Forfeiture of Policies.

ALFRED BRYANT, Resident Secretary.

G. SMYTHE, General Manager.

Agents and Canvassers required.

THE LONDON AND GENERAL PERMANENT LAND, BUILDING, AND IN- VESTMENT SOCIETY.

Shares, £40. Monthly Subscription, 5s. Entrance Fee 1s. per Share.

337, STRAND, W.C.

TRUSTEES.

The Right Hon. the Earl of Lichfield.

Thomas Hughes, Esq., Q.C., M.P.

The Hon. H. F. Cowper, M.P.

CHAIRMAN OF DIRECTORS.

Thomas Hughes, Esq., Q.C., M.P.

Large or small sums received on deposit, repayable at short notice. Shares may be taken at any time—no back payments.

Money ready to be advanced on Freehold or Leasehold Security.

W. R. SELWAY, Managing Director.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE and FAMILY HOTEL, 23, EUSTON-ROAD, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

EXTRACT FROM VISITORS' BOOK.

"Every attention and very comfortable."
"The House comfortable and all things done well."
"Everything very satisfactory and charges moderate."
"Every comfort and attention; very homely."
"A first-class home at cheap rates."

ROYAL POLYTECHNIC.—A(N) ICE LECTURE for the WARM WEATHER, by Professor Gardner, with brilliant experiments.—Great success of Mr. George Buckland's New Fairy Entertainment, THE ENCHANTED GLEN, written by Dr. Croft. "Scenic effects of rare beauty and ingenuity, and a dramatic dialogue that bristles with happy hits—social and political."—Standard. "Topics of the day handled with decided vigour."—Daily News. "The dialogue is sparkling, and abounds in genuine humour."—Morning Post.—Lecture by Mr. King, SPRING BUDS. A batch of Babies.—HOW TO GET TO VIENNA, by Mr. B. J. Malden.—A superb FAIRY FOUNTAIN.—THE MYSTERIOUS YOUTH, Master Taylor.—Many other entertainments. Open twice daily, 12 to 5, and 7 to 10. Admission 1s.

S. YOUNG'S HALF-GUINEA TROUSERS, warranted all wool, and properly shrunk. The new Summer patterns, directions for self-measure, and illustrated price list, post free.

135 and 136, High Holborn, London.

EDWARD WADSWORTH, ORGAN BUILDER, ALBERT-SQUARE, MANCHESTER, estimates for New Instruments, Enlargements, and Tuning on application.

THE BLOOD PURIFIER.

NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 1 s. 0d. Pills and Ointment, each in boxes, 1s. 1d., 2s. 9d., 4s. 6d., by post for 1s. 3d., and 6d. stamps. Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

COUGHS, COLDS, and INFLUENZA are IMMEDIATELY RELIEVED BY DR. LOCOCK'S PULMONIC WAFERS.—From Mr. Horsfield, Druggist, Sweet-street, Leeds:—"Dr. Locock's Wafers to my knowledge is the best remedy for coughs, colds, and influenza." They give instant relief to asthma, consumption, and all disorders of the breath, throat, and lungs. To singers and public speakers they are invaluable for clearing and strengthening the voice, and have a pleasant taste. Price 1s. 1d. and 2s. 9d. per box. Sold by all Druggists.

W. F. THOMAS & CO'S

Domestic Hand Machines (noiseless)	£2 15 0
Ditto Shuttle (Lock Stitch) strongly recommended	4 4 0
Ditto on Stand, complete, to work by hand or foot	6 0 0

Catalogues and Samples post free.

1 AND 2, CHEAPSIDE; AND OXFORD CIRCUS, LONDON.

MODEL CHAPELS.

PROSPECTUS of MODEL CHAPELS and Observations on Chapel Architecture, sent for three stamps; or with one Photograph, twelve stamps; three for twenty-five, or four for thirty.

Mr. W. RANGER, Architect, 3, Finsbury-pavement, E.C.

TESTIMONIAL.

"London, Feb. 1, 1873.

"Dear Sir,—I was much pleased with the West Drayton Chapel, . . . at once elegant, commodious, substantial, and cheap.—Yours very truly,

"L. H. WISEMAN, President of the Conference.

"Mr. W. Ranger."

OROIDE GOLD ALBERT CHAINS EQUAL in appearance to 18-carat gold, will wear a life-time; post free for 3s. 6d. and 5s. Long chains, 5s. 6d. and 7s. 6d. Cluster rings, set with Alaska diamonds, 7s. 6d. and 10s. 6d. Single stone rings, 5s. 6d. Size of finger obtained by cutting hole in card. Brooch, 4s. 6d.; earrings, 4s. 6d.; scarf pins, 2s. 6d.; crosses, 2s.; necklets, 2s. 6d.; lockets, 3s. 8d.; sleeve links, 2s. 6d.; shirt studs, 2s.; solitaires, 2s.; pencil case, 3s. 6d.; bracelets, 5s. 6d.; scarf rings, 2s. 6d.; Albert keys, 2s. 6d.—Post free. Price List free.

W. HOLT, 35, All Saints-road, Westbourne Park, London, W.

H. WALKER'S NEEDLES (by authority), the "Queen's Own," with Patent Ridged Eyes, easy to thread and to work. H. Walker's Needles for tapestry, chenille, point lace, embroidery, in fancy cases and crystal patent tubes; Penelope crochets, improved pins, pens, fish-hooks, &c.

Alcester, and at 47, Gresham-street, London.

Sold everywhere.

CHOICE FLOWER SEEDS FOR SPRING, 1873.—Twelve beautiful varieties for Open Garden, &c., including double German Aster, and Ten-Week Stocks, Sweet Peas, Mignonette, and Scarlet Linum. With full cultural directions and descriptive labels, post free, 14 Penny Stamps. Twenty-five and Fifty Varieties, 2s. and 5s. stamps. DANIELS BROTHERS, Seed Growers, Norwich.

LADIES' ENAMELLED KID BUTTON BOOTS,

21s. and 23s., beautifully made.

Soft House Boots, 5s. 6d. Catalogues post free.

THOMAS D. MARSHALL, 192, OXFORD STREET, W.

The Ladies are respectfully solicited to make a trial of the

GLENFIELD STARCH,

which they will find to be far superior to any other Starch for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable.

When you ask for Glenfield Starch, see that you get it, as inferior kinds are often substituted for the sake of extra profits.

FRAGRANT SOAP.

The celebrated "UNITED SERVICE" TABLET is famed for its delightful fragrance and beneficial effect on the skin.

Manufactured by

J. C. & J. FIELD, Patentees of the Self-fitting Candles. Sold by Chemists, Oil and Italian Warehousemen, and others. * * * Use no other. See name on each tablet.

USE

GODDARD'S PLATE POWDER. (NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s. 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD Chemist, Leicester.

HOOPING COUGH.—ROCHE'S HERBAL EMBROCATION. The celebrated Effectual Cure for the Hooping Cough without internal Medicine. Sold by most Chemists. Price 4s. per bottle. Wholesale Agent, Edwards, 38, Old Change, (formerly of 67, St. Paul's), London.

THE COAL TAR SOAP (WRIGHT'S SAPO CARBONIS DETERGENS), for Purifying, Sweetening, Cleansing, and Making Lustrous the Skin, Sweeping away all Pimples, Blotches, and Roughness. Recommended by the entire Medical Profession; and, from its agreeable and Sanitary Action, is the most Popular TOILET SOAP in the World. "Miss Braddon has a high appreciation of Messrs. Wright and Co.'s COAL TAR SOAP."—"Belgravia" Office.

THE COAL TAR SOAP (WRIGHT'S SAPO CARBONIS DETERGENS).—By its Antiseptic Qualities it wards off all Infectious Diseases, such as Smallpox, Scarlatina, &c., and thoroughly Purifies the body after an Attack, so necessary for the Prevention of the graver Secondary Complications. "It is the only true Antiseptic Soap."—The British Medical Journal.

THE COAL TAR SOAP (WRIGHT'S SAPO CARBONIS DETERGENS), from its Mildness and Healthful Action, is particularly useful to Children, preventing and curing the many Forms of Skin Diseases to which they are subject. "In our hands it has been most effective in Skin Diseases."—The Lancet. By all Chemists, in Tablets, 6d. and 1s. W. V. WRIGHT and Co., Southwark.

SEWING MACHINES

For all Manufacturing Purposes.

PRIZE MEDALS:—

Paris, 1855; London, 1862; Paris 1867.

Easy Terms of Purchase, when required, without increase of Price.

SEWING MACHINES.

THE EASIEST BOOTS IN THE WORLD.

HALL & SONS Pannus Corium Boots give immediate relief to tender feet. Never drawing, or causing the least pain to corns, bunions, or other tenderness the feet are subject to.

Their appearance is that of the Finest Calf, and are as Durable and Cheap as ordinary boots.

Bordeaux Calf, Glove Kid, and every other description of Ladies' and Gentlemen's Boots in great variety.

HALL & SON, 54, Bishopsgate-street Within, E.C.; and 5, Stoke Newington-road, N.

A FACT.—ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID.—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 54 stamps.

ALEX. ROSS'S GREAT HAIR RESTORER.—It restores Grey Hair to its original colour in a few days. It increases growth and removes dandruff. Sold in large bottles at 3s. 6d.; sent for stamps or P. O. Order.—ALEX. ROSS, 248, High Holborn, London.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

SAMUEL BROTHERS, 50, LUDGATE-HILL, LONDON.

MERCHANT TAYLORS, BOYS' OUTFITTERS, &c.

SAMUEL BROTHERS' vast Stock (the largest in London) is divided into Nine Classes. Each piece of cloth and every garment is marked the class to which it belongs, and the price in plain figures.

SAMUEL BROTHERS.—GENTLEMEN'S and YOUTHS' ATTIRE.

Accurate Fit.
High-class Style.
Durable Materials.
Value for Money.
Best Workmanship.
Permanent Colours.
Superior Trimmings.
Fashionable Designs.
Gentlemanly Appearance.
Wear-resisting Properties.

NOTED FOR

NEW SPRING FABRICS.

SPRING SUITS.				SPRING COATS.			
Business, and Travelling.	Visiting, Frocks, and Clerical.	Boys and Youths.	CLASS.	Business, and Travelling.	Visiting, Frocks, and Clerical.	Spring Overcoats.	
36s.	43s. 6d.	16s.	A	17s. 6d.	25s.	21s.	
42s.	49s.	20s.	B	21s.	28s.	28s.	
50s.	57s.	24s.	C	26s.	33s.	33s.	
59s.	68s.	29s.	D	33s.	42s.	42s.	
75s.	88s.	31s.	E	42s.	50s.	50s.	
81s.	91s.	34s.	F	45s.	55s.	55s.	
94s.	104s.	38s.	G	55s.	65s.	—	
102s.	112s.	—	H	60s.	70s.	—	
116s.	130s.	—	I	70s.	84s.	—	

All sizes of every class for immediate use, or to measure. Guide to self-measurement sent free. Patterns of every class sent free. All cloths thoroughly shrunk. Perfect in style and fit. Unapproached in style.

NEW SPRING TROUSERS.

12s. 6d. 14s. 16s. 17s. 6d. 22s. 24s.

SAMUEL BROTHERS, 50, LUDGATE-HILL.

SAMUEL BROTHERS beg to notify to Parents and Guardians that they have just introduced a new Fabric for Boys' and Youths' Clothing that will resist any amount of hard wear.

THE NEW "WEAR-RESISTING" FABRICS are manufactured in every style of Juvenile Costume.

Suit for a Boy four feet in height, C class, 25s.

Suit for a Boy four feet in height, D class, 30s. 6d.

Price ascending or descending according to size.

SAMUEL BROTHERS, 50, LUDGATE-HILL.

THE NEW ILLUSTRATED BOOK of FASHIONS contains 43 Portraits of Boy Princes of Europe, English Ministers, Statesmen, and Politicians, selected from all ranks and parties. Each Portrait (with brief biographical memoir) adorns a figure illustrating the newest and most gentlemanly styles of costume. Price 6d., or gratis to purchasers.

Patterns and guide to self-measurement sent free.

SAMUEL BROTHERS, 50, LUDGATE-HILL, LONDON, E.C.

KAYE'S WORSDELL'S PILLS.—The approach of spring indicates the necessity of medicine to purify the blood and strengthen the system against the effects of change of weather, and the advent of summer. KAYE'S WORSDELL'S PILLS being composed of vegetable matter, chiefly acting on the fluids, will be found the best spring medicine that can be used.

Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

FURNITURE.

PERSONS DESIROUS of FURNISHING should apply to ALFRED BURRIDGE and CO. (late G. REES and Co.), Furniture Dealers, Drapers, and General Outfitters, 18 and 19, Russell-street, Covent-garden, where they can get what they require on very easy terms, on hire, or otherwise. (Estab. 1862.)

JOHNN BENNETT'S WATCHES, 65 and 64, Cheapside.

John Bennett's Gold Presentation Watches, 20 guineas, 30 guineas, 40 guineas.

John Bennett's ladies' gold keyless watches, from 10 guineas.

John Bennett's silver watches, with keyless action, from six guineas.

John Bennett's gold keyless half-chronometers, from 30 to 40 guineas.

John Bennett's silver half-chronometers from 16 to 25 guineas.

John Bennett's half-chronometers are compensated for variations of temperature, adjusted in positions, and need no key.

John Bennett's English hall-clocks, chiming the quarters, from 30 guineas.

John Bennett's richly gilt drawing-room clocks, classic designs.

John Bennett's marble dining-room clocks, with antique bronzes.

John Bennett's 18-carat hall-marked chains and choice jewellery.

John Bennett's clock and watch manufactory, 65 and 64, Cheapside.

In return for a £10 note, free and safe, per post, one of Bennett's lady's gold watches, perfect for time, beauty, and workmanship, with keyless action, air-tight, and damp-tight.

Gold chains at manufacturer's prices, post-office order.—John Bennett, 65 and 64, Cheapside.

WINES OF AUSTRALIA.

The "Tintara" is a robust sustaining wine. It cannot develop acidity. It is grown on ironstone soil. It possesses high tonic properties, and is essentially a strengthening wine. Fuller particulars of this and other wines can be had on application at P. B. BURGOYNE'S, Head Offices, 50, Old Broad-street, and London Wall, London, E.C.

PATE AU DIABLE,

FOR MAKING DEVILS OF BISCUITS, LEGS OF POULTRY, MEATS, &c.

The Original is Manufactured only by

JOHN BURGESS AND SON,

107, STRAND, LONDON.

To be obtained of all Grocers and Oilmen.

COMFORT in BED for INVALIDS, by using the VICTORIA INVALID REST, which enables the invalid to sit up in bed for meals, reading, &c., without fatigue.—Illustrated description and prices free.—"Invalid Rest Depot," 19, Lamb's Conduit-street, W.C.

"FOR THE BLOOD is the LIFE."—See Deuteronomy, chap. xii, verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER, For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores, Cures Ulcerated Sores on the Neck,

Cures Ulcerated Sore Legs, Cures Blackheads, or Pimples on the Face,

Cures Scurvy Sores, Cures Cancerous Ulcers,

Cures Blood and Skin Diseases, Cures Glandular Swellings,

Clears the Blood from all Impure Matter, From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 3d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases.—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 27 or 132 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln.

Wholesale—All Patent Medicine Houses.

DINNEFORD'S FLUID MAGNESIA.

The best remedy for

ACIDITY OF THE STOMACH,

HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and the best mild aperient for delicate constitutions, especially adapted for LADIES, CHILDREN, and INFANTS.

DINNEFORD AND CO.,

172, New Bond-street, London, and of all Chemists.

CHILDREN TEETHING.

At no period is more anxiety given than when children are "cutting" their teeth. The pain can be immediately relieved by applying to the gums

MRS. JOHNSON'S AMERICAN SOOTHING SYRUP

It is acceptable to the child, and perfectly innocent. None genuine without the name of "Barclay and Sons, Farringdon Street," is on the stamp. Sold by all chemists, at 2s. 9d. a bottle.

BEST FOOD FOR INFANTS.

"Resembling Mother's Milk as closely as possible."—Dr. H. Barker on Right Foods.

"The Infant Prince thrives upon it as a Prince should."—Social Science Review.

"Highly nourishing and easily digested."—Dr. Hassall.

No Boiling or Straining required. Tins, 1s., 2s., 5s., and 10s.

Prepared by

SAVORY and MOORE, 143, New Bond-street, London.

Procureable of all Chemists and Italian Warehousemen.

W. G. NIXEY'S Refined BLACK LEAD.

"CLEANLINESS." The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

Ask for

W. G. NIXEY'S BLACK LEAD.

And see that you have it.—12, Soho-square, London, W.

COALS.—LEA and CO'S PRICES.

Hetton or Lambton, 36s.; Hartlepool, 35s.; best Wigan, 34s.; best Silkestone, 34s.; new Silkestone, 33s.; best Clay Cross, 34s.; Primrose, 32s.; Derby Bright, 31s.; Barnsley, 31s.; Kitchen, 28s.; Hartley, 28s.; Cobbles, 27s.; Nuts, 27s.; Steam, 28s.; Coke, 26s. per 12 sacks. Net cash. Delivered thoroughly screened. Depots, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin.

COALS.—GEORGE J. COCKERELL and

Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, 36s.; best Inland, 34s.; best Coke, 26s. Cash prices—Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Piccadilly.

DEATH OF BARON LIEBIG.

RESPECTFUL NOTICE is given by LIEBIG'S

EXTRACT OF MEAT COMPANY (Limited) that the Guarantee Certificate of Genuineness of Quality, signed hitherto by Baron Liebig and Professor Max von Pettenkofer, will in future, in accordance with Baron Liebig's own directions made many years ago, be signed by his Colleague Professor Max von Pettenkofer, the eminent Chymist, and by Hermann von Liebig, son of Baron Liebig, who has been acting as his special assistant in the Analysis of the Company's Extract. Thus the excellence of the well-known standard quality of Liebig Company's Extract of Meat will continue absolutely unaltered.

IS ELECTRICITY LIFE?—This question is treated upon in a little work, which may be obtained (for three stamps) from J. L. PULVERMACHER, 194, Regent-street, W., London.

Entitled,

MEDICAL ELECTRICITY: ITS USE and ABUSE. HOW TO CURE RHEUMATIC, NERVOUS, MUSCULAR, and FUNCTIONAL DISORDERS, &c., by SELF-APPLICATION, for three stamps, through all booksellers.

HOW TO CURE RHEUMATIC, NERVOUS, MUSCULAR, and FUNCTIONAL DISORDERS, &c., by SELF-APPLICATION. Read "MEDICAL ELECTRICITY: ITS USE and ABUSE," three stamps.

J. L. PULVERMACHER, 194, Regent-street, W., London.

NOTICE of REMOVAL.—TIDMAN'S SEA SALT.

TIDMAN and SON beg to announce their REMOVAL from Wormwood-street to 21, WILSON-STREET, FINSBURY, London, E.C., where all communications should be addressed.

TIDMAN'S SEA SALT, extracted from the "foaming billows," has been analysed by Dr. Hassall and other eminent chemists, who strongly recommend it as very superior to the rock and other salts previously used. It is the only efficient substitute for sea-bathing.—Tidman and Son, removed from Wormwood-street to 21, Wilson-street, Finsbury, London, E.C.

TIDMAN'S SEA SALT, for producing a real sea bath in your own room. May be used warm, tepid, or cold. Five ounces should be added to each gallon of water.—Sold by Chemists and Druggists, in bags and boxes of 7 lb., 14 lb., 28 lb., 56 lb., and 1 cwt. Beware of imitations.

TIDMAN'S SEA SALT, used daily, produces astonishing effects in cases of debility, lassitude, &c. It invigorates more effectively and naturally than any other remedy. Sold in bags and boxes by all Chemists and Druggists. N.B.—Particularly see that each packet bears our trade mark.

TIDMAN'S SEA SALT supplies the very want of the age, presenting to every one the pleasures of sea bathing without the necessity of a residence on the coast. Baths prepared with this salt may always be obtained at the Argyll Baths, Argyll-place, Regent-street, and 5, New Broad-street.

TIDMAN'S SEA SALT is not merely a healthful luxury, but has produced really wonderful effects in many cases of glandular swellings, rheumatic affections, neuralgia, sprained joints, &c.—Sold by Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT, used daily, immensely benefits weakly infants, strengthening the limbs, developing the muscles, and invigorating the whole system. It greatly assists in forming a sound constitution. Sold by Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT should be used in every nursery. Its wonderful strengthening powers are there exhibited in the most striking manner. For very young children the bath should be tepid. Sold in bags and boxes by Chemists and Druggists. N.B.—Particularly see that each packet bears our trade mark.

TIDMAN'S SEA SALT is superior to any other preparation in the world, as by the process employed in its manufacture all the medicinal and invigorating properties of sea-water, eliminated in other cases by the ordinary operations of refining and purifying, are retained in full activity.

TIDMAN'S SEA SALT effectually relieves tender feet. They should be bathed night and morning with a solution prepared by dissolving five or six ounces of the salt in a gallon of cold water. Sold by Chemists and Druggists. Beware of imitations.—Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

TIDMAN'S SEA SALT.—When purchasing this celebrated article, assure yourself of its verity by seeing that every package bears our well-known trade mark—a bag, on which are the words, "Tidman's Sea Salt"—Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

"PSALMS AND HYMNS,"

CONTAINING

ONE THOUSAND HYMNS,

For Private, Social, and Public Worship, carefully and recently selected.

SPECIAL NOTICE.—The New Edition, published at Eightpence, is neatly bound, and is strongly recommended for the use of Sunday Scholars, and other young people attending congregational worship. A new Index of hymns suitable for the young has been added. Specimen copies will be sent by post to Ministers or Superintendents making application to the Secretary.

"PSALMS and HYMNS" is now used by Churches in India, Australia, New Zealand, the United States, Canada, and the West Indies.

Upwards of Five Hundred Pounds have been distributed this year by grants to Ministers' Widows.

Applications to participate in the profits must be made to the Trustees.
Address, the Rev. J. T. WIGNER, Tressilian Road, Lewisham High Road, S.E.

OPINIONS OF THE PRESS.

"We have been glad to receive from the publishers a copy of a new edition of this, one of the best hymn-books with which we are acquainted. Devotional feeling and good taste have controlled the selection."—Nonconformist.

"This edition (16mo enamelled cloth) is not only published at the wonderfully small price of eightpence, but it has special features to recommend it—we find an 'Index of Hymns appropriate for Young People's Special Services.' We commend the book in strongest terms, and hope that this volume will enable very many more to enjoy the public as well as the private use of this beautiful selection of hymns. We thank the trustees for their enterprising spirit."—The Baptist.

"The arrangement is particularly excellent, and the range of topics extensive. . . . The editors have laboriously collected the best materials for praise-worship which our language yet affords."—Freeman.

This Hymn-book may be had in seven different sizes and every variety of binding at very moderate prices. The Cheapest Edition may be had at EIGHTPENCE. Undenominational title-pages if required.

Published for the Trustees by J. HADDON and CO., Bouverie Street, Fleet Street, London, E.C.

Specimen Copies will be forwarded on receipt of the amount in postage-stamps or P.O. order. Prospectuses, with full particulars, sent on application.

Badge Row Chambers, E.C.

JOHN TEMPLETON, Secretary.

J. & P. COATS' BEST SIX-CORD COTTON,

For Hand or Machine Sewing.

J. & P. COATS' EXTRA MACHINE GLACE COTTON.

J. & P. COATS' CROCHET OR TATTING COTTON,

Is Unsurpassed in Quality.

J. & P. COATS' SEWING COTTONS, &c.,

TO BE HAD OF ALL WHOLESALE AND RETAIL DRAPERS THROUGHOUT THE UNITED KINGDOM.

LONDON WHOLESALE WAREHOUSE—80, WOOD STREET, CHEAPSIDE.

EDGINGTON'S GARDEN NETTING, the cheapest and most durable, 1d. per square yard, or in quantities of 250, 500, or 1,000 yards, carriage free.

EDGINGTON'S CRICKET and GARDEN TENTS are the prettiest.

EDGINGTON'S MARQUEES for hire are the most handsome and capacious.

EDGINGTON'S RICK CLOTHS for sixty-eight years have maintained their celebrity as the best.

TIFFANY SCRIM CANVAS, and every other kind of Netting.

A quantity of good second-hand Government Tents for sale, cheap.

Sample of material free on application.

Be particular—FREDERICK EDGINGTON and CO., 52 (only), Old Kent-road, London, S.E.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT

LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by-night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—Sir William Ferguson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force, Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 7d., and 31s. 6d., Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d., Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.

The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

LEA AND PERRINS' SAUCE.

THE "WORCESTERSHIRE."

Pronounced by Connoisseurs, "The only Good Sauce."

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS.

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

PURE AERATED WATERS.

ELLIS'S RUTHIN WATERS,

Soda, Potass, Seltzer, Lemonade,

Lithia, and for GOUT, Lithia & Potass.

CORKS BRANDED "R. ELLIS & SON, RUTHIN,"

and every label bears their trade mark. Sold everywhere, and Wholesale of R. Ellis & Son, Ruthin, North Wales. London Agents:—W. Best and Son, Henrietta-street, Cavendish-square.

JOHN GOSNELL & CO'S

"CHERRY TOOTH PASTE"

Greatly exceeds all other preparations for the Teeth.

"AGUA AMARELLA"

Restores the Human Hair to its pristine hue, no matter at what age.

"TOILET and NURSEY POWDER"

Beautifully perfumed and guaranteed pure.

ASK FOR JOHN GOSNELL and CO'S,

and see that you have none other than their genuine Articles.

Sold by all respectable

CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 93, Upper Thames-street, London.

DR. ROBERTS'S OINTMENT, called the

POOR MAN'S FRIEND, is confidently recommended to the public as an unfailing remedy for wounds of every description, and a certain cure for Ulcerated Sore Legs, if of twenty years' standing, Cuts, Burns, Scalds, Bruises, Chilblains, Ulcers, Scorbatic Eruptions, Pimples in the Face, Weak and Inflamed Eyes, Piles and Fistula, Gangrene, and is a specific for those Eruptions which sometimes follow Vaccination. Sold in Pots 13d., 2s. 9d., 11s., and 22s. each.

DR. ROBERTS'S PILULE ANTISCROPHULE, or ALTERNATIVE PILLS, proved by sixty years' experience an invaluable remedy for that distressing complaint called Scrofula, Glandular Swellings, particularly those of the neck, &c. They are one of the best alternatives ever compounded for purifying the blood and assisting Nature in all her operations. They are efficacious also in Rheumatism, and form a mild and superior Family Aperient that may be taken at all times without confinement or change of diet. Sold in Boxes at 13d., 2s. 9d., 4s. 6d., 11s., and 22s. each.

Sold by the Proprietors, BEACH and BARNICOTT at their Dispensary, BRIDPORT, and by all respectable Medicine Vendors.

Kitto's Illustrated Family Bible:

2 vols., 4to, 2,800 pages. 800 Engravings, handsome cloth. One Guinea. Additions by the Rev. Canon BIRKS, M.A. 35,000 sold.

Children's Services: a Book of

Family Worship. Small 4to, 384 pp., 300 Engravings, bevelled boards, elegant gilt, 6s.

Sunday Half-Hours, in 52 Chap-

ters. Cloth gilt, red edges, 192 pp., 8vo, 200 Woodcuts, 16 full-page illustrations, price 3s.

The Glass and the Desk, in Four

Volumes, embracing the whole Bible; with Notes, Outlines, References. By the Revs. J. C. GRAY and C. S. CAREY. 3s. each, post free.

The Glass and the Desk Re-issue:

in 48 Weekly Nos., at 2d. each,

with Wrapper. No. 1 now Ready.

Nearly 50,000 volumes sold,

justifies this announcement of

Re-issue.

* Prospectuses free on application.

JAMES SANGSTER and CO., 31, Paternoster-row, E.C.

ONE THOUSAND SHEETS of good CREAM-

LAIN NOTE, and 1,000 ENVELOPES, suitable for the Clergy, Gentry, and Family use, on receipt of P.O.O. for 10s. 6d.; 500 each, 5s. 6d.; 2,000 each, 20s.

THOMAS M. WOOD, Wholesale Stationer, 24, Milk street, London, E.C. Established fifty years.

N.B.—Every description of stationery (in reasonable quantities) at the wholesale price.

CHARTA PERFECTA.—This new and

beautiful note-paper is the most perfect ever made.

"Is pleasant to the eye; delightful to write upon."—Observer.

"Never varies, is free from all impediments to rapid writing."—Daily News.

Specimen packets, containing six varieties, post free One Shilling.

JENNER and KNEWSTUB, to the Queen and Prince of Wales, Dressing-case Makers, Die Sinkers, Stationers, and Heraldic Engravers, 33, St. James's-street, and 66, Jermyn-street.

STATIONERY, PRINTING, ACCOUNT

BOOKS, and every requisite for the Counting-house.

Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock.

Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

ANTIPELLICULAIRE.

SIMPLE, Harmless, and Refreshing.

The only cure for Scurf.

No one should be without ANTIPELLICULAIRE.

Sold everywhere in elegant toilet jars for 3s.

each. Ask your chemist, hairdresser, or

perfumer, they will get it for you. If you

cannot obtain it, send 3s. 6d. in stamps, or

P.O.O., and it will be sent carriage paid by

MAZET and CO., 109, Bishopsgate-street

Within, City.

Wholesale of R. Hovenden and Sons, 5, Marl-

borough-street, Regent-street.

Newbery and Sons, 37, Newgate-street, London.

CROSBY'S BALSAMIC COUGH

ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to

give relief in Coughs, Colds, and all Pulmonary Diseases.

Instead of such fallacious remedies, which yield momentary

relief at the expense of enfeebling the digestive organs, and

thus increasing that debility which lies at the root of the

malady, modern science points to CROSBY'S BALSAMIC

COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:

"I have repeatedly observed how very rapidly and invariably

it subdued Cough, Pain, and Irritation of the Chest in

cases of Pulmonary Consumption, and I can, with the

greatest confidence, recommend it as a most valuable adjunct

to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not

only allays the local irritation, but improves digestion and

strengthens the constitution. Hence it is used with the

most signal success in Asthma, Bronchitis, Consumption,

Coughs, Influenza, Consumptive Night Sweats, Quinsy, and

all affections of the throat and chest.

Sold in bottles at 1s. 6d., 4s. 6d., and 11s. each, by all

respectable chemists, and wholesale by Jas. M. Crosby,

Chemist, Scarborough.

* Invalids should read Crosby's Prize Treatise on "Dis-

eases of the Lungs and Air Vessels," a copy of which can be

had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS

AND SOLAR ELIXIR.

These well-known family medicines have had a continually-

increasing sale throughout the United Kingdom and the

British Colonies since their first introduction in 1836, and are

especially noted for their strengthening and restorative

properties. Hence their invariable success in the relief and cure

of Indigestion, Liver Complaints, Asthma and Bronchitis,

Pulmonary Consumption, Rheumatism, Gout, Scrofula,

General Debility, and all Diseases of the Nervous System,

whether arising from sedentary mode of life, unhealthy

occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1d. and 4s. 6d.

each. The Solar Elixir in bottles at 4s. 6d. and 11s. each.

Both to be obtained of all Chemists.

IMPORTANT FACTS.

All who wish to preserve health and thus prolong life

should read Dr. Rooke's "Anti-Lancet," or "Handy-Guide

to Domestic Medicine," which can be had gratis from any

chemist, or post free from Dr. Rooke, Scarborough. Con-

cerning this book, the late eminent author Sheridan Knowles

observed:—"It will be an incalculable boon to every person

who can read and think.

THE CONFESSIONS OF CHRISTENDOM.

This day is published, in demy 8vo, price 10s. 6d.,
A COMPARATIVE VIEW of the DOCTRINES
 and CONFESSIONS of the various COMMUNI-
 TIES of CHRISTENDOM. With Illustrations from their
 original Standards.

Translated from the German of Dr. G. B. WINER, and
 Edited from the last Edition, with an Introduction, by the
 Rev. W. B. POPE, Didsbury College.

Edinburgh: T. and T. Clark;
 London: Hamilton, Adams, and Co.

This day, in crown 8vo, price 4s. 6d.,

THE WORDS of the NEW TESTAMENT, as
 altered by Transmission and ascertained by Modern
 Criticism. For Popular use. By WILLIAM MILLIGAN,
 D.D., Professor of Biblical Criticism and Divinity, Aber-
 deen; and ALEXANDER ROBERTS, D.D., Professor of
 Humanity, St. Andrew's.

This day, in crown 8vo, price 6s.,

APOLOGETIC LECTURES on the MORAL
TRUTHS of CHRISTIANITY. By Professor C. E.
 LUTHARDT, Author of "Fundamental Truths" and
 "Saving Truths of Christianity."

CONTENTS.—The Nature of Christian Morality—Man—
 The Christian, and the Christian Virtues—The Devotional
 Life of the Christian and his Attitude towards the Church—
 Christian Marriage—The Christian Home—The State and
 Christianity—The Life of the Christian in the State—
 Culture and Christianity—Humanity and Christianity.

Edinburgh: T. and T. Clark; and all Booksellers.

FOREIGN THEOLOGICAL LIBRARY.

The First Issue for 1873 is now ready,

WINER'S CONFESSIONS of CHRIS-
TIANITY. One Vol.

KEIL on EZRA, NEHEMIAH, ESTHER. One
 Vol.

WRITINGS OF ST. AUGUSTINE.

The Second Issue of the Second Year is now ready,

ON THE TRINITY.
 One Vol.

HARMONY of the EVANGELISTS and SERMON
 on the MOUNT. One Vol.

Annual Subscription to each of the above, One Guinea.

Detailed Lists free on application.

Edinburgh: T. and T. Clark.

Fifty-fifth Thousand, price One Penny, 6s. 6d. per 100
 (post free 7s. 6d.), or 1s. per doz., post free.

DISESTABLISHMENT and DISENDOW-
MENT of the ESTABLISHED CHURCHES of
ENGLAND and SCOTLAND. Statement by the Com-
 mittee of the Synod of the United Presbyterian Church of the
 grounds which justify and demand prosecution of this object.
 Edinburgh: W. Oliphant and Co., 57, Frederick-street.

RELIGIOUS TRACT SOCIETY'S LIST.

By the Rev. R. DEMAUS, M.A.

1. **William Tyndale: a Biography.** A
 Contribution to the Early History of the English Bible.
 With Portrait. Crown 8vo, 7s. 6d., cloth.

"Thoroughly worthy of its subject."—Daily News.

2. **Hugh Latimer: a Biography.** By the
 Rev. R. DEMAUS, M.A. Prepared from Original and
 Contemporary Documents. With fine Portrait. Crown
 8vo, 7s. 6d., cloth boards.

"This carefully-written life really deserves to take rank
 among works of original research and sound literary work-
 manship."—Athenaeum.

By the Author of "Swiss Pictures."

1. **Italian Pictures. Drawn with Pen**
 and Pencil. Profusely Illustrated. Imperial 8vo, 8s.,
 extra cloth.

"The more we turn over the pages of this book the more
 we like it. Italy is the theme of a great deal of fine writing
 and fine painting, but the plain descriptions and accurate
 drawings here really tell us more about it than a library of
 inspired poems, and a gallery of ideal paintings."—Times.

2. **Spanish Pictures. Drawn with Pen**
 and Pencil. With Illustrations by Gustave Doré and
 other eminent Artists. Imperial 8vo, 8s., extra cloth.

"A volume that does credit to the writer and to the artists
 employed."—Pall Mall Gazette.

"A most exquisite book."—Daily News.

3. **Swiss Pictures. Drawn with Pen and**
 Pencil. With numerous Illustrations by Whymper and
 others. Imperial 8vo, 8s., extra cloth.

"In this third edition there are so many additions and im-
 provements that this very beautiful volume is still more
 attractive and beautiful than before."—Standard.

By Canon TRISTRAM, LL.D., F.R.S.

The Seven Golden Candlesticks; or,
Sketches of the Seven Churches of Asia. With En-
 gravings. 6s., extra cloth.

"Dr. Tristram writes from the impressions and suggestions
 of a personal visit to the sites of the Seven Churches, and
 few men are more competent. It is an instructive and at-
 tractive volume."—British Quarterly Review.

Religious Tract Society, 56, Paternoster-row, and
 164, Piccadilly.

Second Edition.

CRACROFT'S INVESTMENT TRACTS.

AMERICAN RAILWAYS as INVEST-
MENTS. By ROBERT GIFFEN.

London: Edward Stanford, Charing Cross.

THE TRUSTEES' GUIDE. A Synopsis of
 the Powers of Investment usually given to Trustees,
 with Practical Directions for the Guidance of Trustees in
 matters relating to Investments, and Tables of Securities.
 By BERNARD CRACROFT.

London: Edward Stanford, Charing Cross.

Just published, printed on Toned Paper, square 12mo, 3s. 6d., cloth,

THE STORY OF OUR FATHER'S LOVE,
TOLD TO CHILDREN.

BY MARK EVANS.

Being a New and Enlarged Edition of THEOLOGY for CHILDREN.

Extracts from Notices of the First Edition.

"The book throughout is expressed with admirable sim-
 plicity and force. We have seen nothing of the kind that we
 have liked better, and it really fills a great want."—Spec-
 tator, 7th Dec.

"It is a book far above the common run of religious books
 for children, and written by a cultivated man who knows
 distinctly what he means, and knows also how to say it
 plainly."—Guardian.

"His aim is to make clear to a child's comprehension the
 message of the Gospel. . . . Of the method which the
 author has pursued in attempting to realise his object, we
 can speak in the highest terms. . . . Full of careful analysis
 and tender appeal; and while eminently calculated to inte-

rest children, it is certainly no less likely to touch their
 hearts and help them to a better appreciation of the grand
 eternal verities of the Christian religion."—Nonconformist.

"We have nothing but the warmest and sincerest com-
 mendation for this admirable little work. We wish it a wide
 circulation."—Literary World.

"The author has presented, in most simple and familiar
 language, the deepest mysteries of revelation and the
 sweetest promises of God. Notwithstanding the extreme
 simplicity of these pages, we fancy that there are many
 children of an older growth who will heartily thank Mark
 Evans for his sweet, holy, gentle words."—British Quarterly
 Review.

By the same Author, shortly to be published,

GREAT TRUTHS FOR LITTLE CHILDREN,
TOLD IN QUESTION AND ANSWER.

London: H. SOTHERAN and CO., 136, Strand, W.C., and 10, Little Tower Street, E.C.

NEW EDITION OF REV. SAMUEL MARTIN'S ADDRESS.

Third Thousand, price Twopence; or 14s. per 100.

The REVIVAL of SPIRITUAL LIFE. By the Rev.
SAMUEL MARTIN, of Westminster.

MR. CONDER'S ADDRESS.—Now ready, price Sixpence,

DISCIPLESHIP: an Address from the Chair of the
Congregational Union of England and Wales. By Rev. EUSTACE R. CONDER, M.A.

BY REV. WILLIAM FROGGATT.

THOUGHTS on the ESSENCE of CHRIST'S
ATONEMENT. Fcap. 8vo, price 3s. 6d.

BY J. BALDWIN BROWN, B.A.

The SUNDAY AFTERNOON: Fifty-two Brief Sermons.
Second Thousand, 7s. 6d.

BY ALEX. MACLEOD, D.D.

TALKING to the CHILDREN. Third Edition.
Fcap. 8vo, 3s. 6d.

"A series of admirable addresses, abounding with anecdote and narrative, and expressed with a happy art of strong
 simplicity."—British Quarterly Review.

BY E. DE PRESSENSE, D.D.

JESUS CHRIST: His Life, Times, and Work. Fourth
Edition. 9s.

"One of the most valuable additions to Christian literature which the present generation has seen."—Contemporary
 Review.

T. BINNEY, LL.D.

The PRACTICAL POWER of FAITH: an Exposition
of part of the Eleventh Chapter of the Epistle to the Hebrews. Fourth Edition. 5s.

THE CHRISTIAN EVIDENCE SOCIETY'S LECTURES.

LECTURES for the PEOPLE. Delivered at the New

Hall of Science, Old Street (the centre of "Secularism in London). Price Twopence each. By Revs. A. J.
 Harrison, C. A. Row, M.A., J. Gritton, G. Henslow, M.A., J. H. Titcomb, M.A., R. B. Girdlestone, M.A., Gordon
 Calthorp, M.A., Henry Allon, D.D., and Canon Barry, D.D.; Dr. Gladstone, F.R.S., and B. H. Cowper, Esq.

MODERN SCEPTICISM: a Course of Lectures.

Delivered at the request of the Christian Evidence Society. With an Explanatory Paper by C. J. ELLICOTT,
 D.D., Lord Bishop of Gloucester and Bristol. Seventh Edition. Crown 8vo, 7s. 6d., cloth.

FAITH and FREE THOUGHT: a Second Course of

Lectures. Delivered at the request of the Christian Evidence Society. With a Preface by the Right Rev.
 SAMUEL WILBERFORCE, D.D., Lord Bishop of Winchester. Second Thousand. Crown 8vo, price 7s. 6d.

FROM THE BISHOP OF WINCHESTER'S PREFACE.—"The lectures are calm, sober, earnest, honest dealings with the
 several subjects they handle. These subjects cover the whole field of sceptical attack. We trust they will be found to have
 been calmly, truthfully, and convincingly handled by men worthy, by intellectual might, by knowledge of the times, and by
 their being thoroughly possessed with the truth of Christ, of dealing with such high arguments."

London: HODDER and STOUGHTON, 27 and 31, Paternoster Row.

Third Edition, price 3s. 6d., cloth,

NONE BUT CHRIST; or, the Sinner's Only
Hope. By ROBERT BOYD, D.D.

Clear, forcible, loving, persuasive, attractive to all classes
 of readers, and deserves extensive circulation.

London: Hamilton and Co. Edinburgh: Thos. C. Jack.

About 1000 pages, with Illustrations and Maps, price 5s.,

THE NEW TESTAMENT. With Critical and
 Explanatory Commentary, embodying the Results of
 Modern Criticism in a Popular Form. By the Rev.
 Professor BROWN, D.D., and the Rev. A. R. FAUS-
 SET, A.M.

"Incomparably the cheapest, most practical, suggestive,
 orthodox, and scientific ever published in this country."—Rev.
 Norman Macleod, D.D.

"Appears to me to be by far the best of its kind I have
 seen."—Rev. R. W. Dale, M.A.

W. Wesley, 28, Essex-street, Strand, London.

Superior Toned Paper, sixteen pages, One Penny Monthly,
CATHOLIC SERMONS: Select Dis-

courses by eminent Ministers of ALL DENOMINATIONS.
 Revised by the Authors. No. V., for June, with the
 four preceding numbers, post free for Six Stamps.

London: E. Curtice, 12, Catherine-street, W.C.

IMPORTANT ANNOUNCEMENT.

In Three Vols., Imp. 8vo, £1 11s. 6d.,

A NEW EDITION, NOW READY, OF

DR. ADAM CLARKE'S COMMENTARY,
 condensed by the Rev. ROBERT NEWTON YOUNG.

London: William Tegg, Pancras-lane, Cheap-side.

NEW STORY BY THE AUTHOR OF "JESSICA'S
FIRST PRAYER."

Now ready, cloth gilt, with Six Illustrations by Barnard.

LOST GIP. By HESBA STRETTON, Author of
 "Little Meg," &c., &c. Price One Shilling and Six-
 pence.

Henry S. King and Co., 65, Cornhill;

and 12, Paternoster-row.

CLARK'S PATENT STEEL NOISELESS
SHUTTERS.—Self-coiling, fire and thief-proof. Can
 be adapted to any window or other opening. Prospectuses
 free.—CLARK and CO., Sole Patentees, Rathbone-place,
 W.; Paris, Manchester, Liverpool, and Dublin.

Published by ARTHUR MIALI, at No. 18, Boulevard Street,
 London; and Printed by ROBERT KIMBORNE BURT, Wine
 Office Court, Fleet Street, London.—Wednesday, June 11,
 1873.